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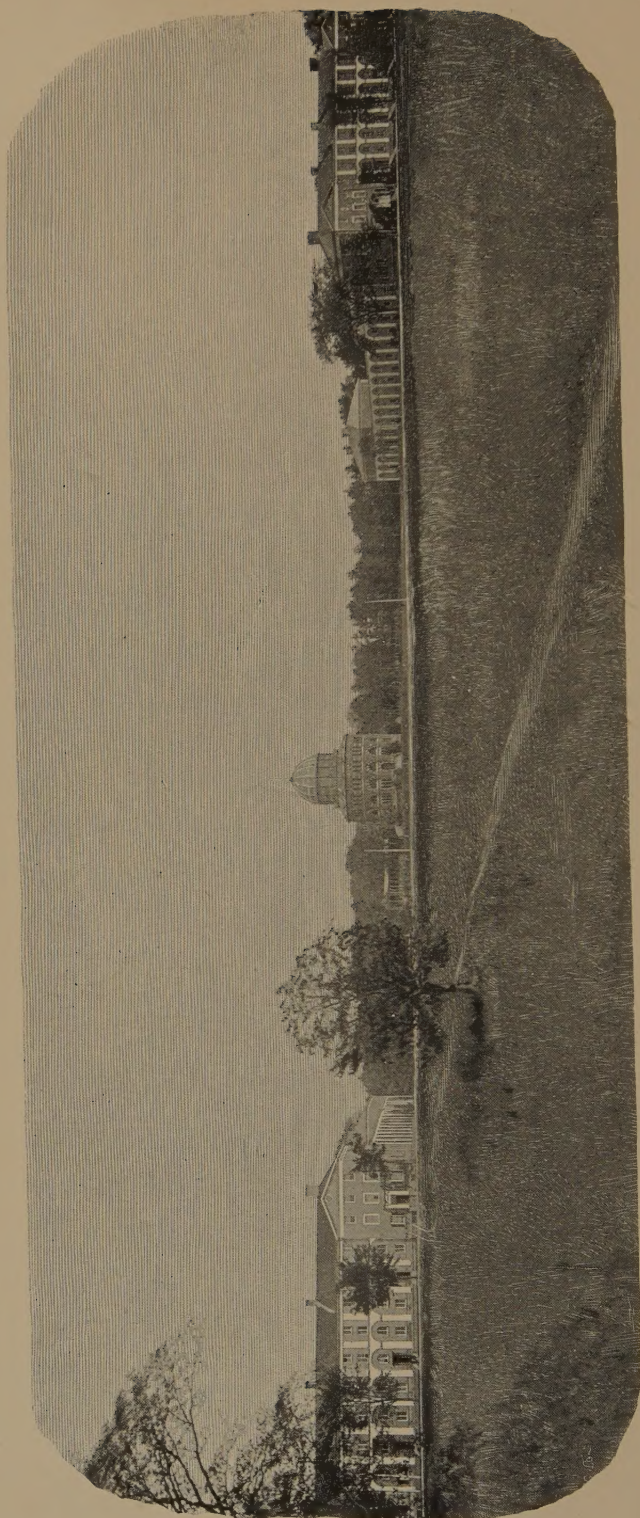
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UNION COLLEGE
CENTENNIAL ANNIVERSARY
1795-1895

"To six thousand men Union College has been something more than a name. To three thousand, not yet wrapped in eternal silence, it is still a synonym for four years of intellectual struggle and intellectual joy, of growing discernment of vague outlines of the world of thought, of dawning enthusiasm for noble ideals, of delightful human companionships, of communion with as rare surroundings of natural beauty as ever gladdened the heart of prosaic man, and helped shake off some grains at least of its earthiness."

(Prof. James R. Truax.)



UNION COLLEGE.

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1795

UNION COLLEGE

1895



A RECORD OF THE COMMEMORATION
JUNE TWENTY-FIRST TO TWENTY-SEVENTH, 1895
OF THE
ONE HUNDREDTH ANNIVERSARY
OF THE
FOUNDING OF UNION COLLEGE
INCLUDING
A SKETCH OF ITS HISTORY



NEW-YORK

1897



PREFATORY NOTE.

THE Centennial Committee, in appointing a Sub-committee on Publication, directed them to prepare and issue a full report of the proceedings connected with the observance of the anniversary, together with a history of the College. The fulfilment of this duty has been delayed, partly by the amount of labor involved, and partly by the fact that the Committee on Publication included no men of leisure, who could devote to the task continuous attention.

It was thought best to make the report as accurate as possible by giving each speaker an opportunity to revise his contribution both in manuscript and in proof. This required voluminous correspondence and frequent interruptions in the work of preparation.

In order to keep the volume within reasonable limits, it was found necessary to omit any minute account of the events which belonged to the annual commencement rather than to the Centennial celebration. The impromptu speeches delivered at the Alumni dinner have also been omitted.

For the historical sketch the committee are indebted to Mr. Robert C. Alexander, of the class of 1880, who kindly placed at their disposal the results of researches which he had made for a different purpose.

To facilitate reference to the contents of the volume, a full index has been appended.

The Committee on Publication indulge the hope that this volume may not only keep alive the memory of a notable anniversary, but also strengthen the loyal attachment of the Alumni to their alma mater.

CHARLES EMORY SMITH,
CHARLES D. NOTT,
FREDERICK W. SEWARD,
HOMER GREENE,
JAMES R. TRUAX,
EDWARD P. WHITE,
GEORGE ALEXANDER, *Chairman.*

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SKETCH OF THE COMMEMORATION.



THE PREPARATION.

AT the annual meeting of the Board of Trustees of Union College on June 27, 1893, Trustee R. C. Alexander moved the following preamble and resolution, prefacing it by the remark that with the substitution of the word "century" for "half-century," the resolution was an exact copy of one passed by the Board of Trustees fifty years before:

WHEREAS, The space of a century will have nearly elapsed before the next annual commencement since the incorporation of Union College; and whereas, the expiration of such a period affords a fit occasion for reviewing the past history of the institution, and commemorating the services of those among its patrons and alumni who have been called away by death therefrom.

RESOLVED, That a committee be appointed to coöperate with a committee of the alumni in a joint committee to consider and report upon the time most proper for such a celebration, and to suggest such arrangements as may, in their estimation, be deemed best adapted to give interest and useful effect to the occasion.

ACTION OF THE ALUMNI.

On the same day the Association of the Alumni, at its regular annual meeting, upon motion of Edward P. White, '79, adopted the following preamble and resolutions:

WHEREAS, The year 1895 will mark the completion of a full hundred years of the life of Union College, and

WHEREAS, This fact will call for general rejoicing among the alumni and friends of the College, and will offer a most fitting occasion for celebrating the beneficent work and far-reaching influence of our Alma Mater, and for honoring the memory of those who, as officers, instructors, graduates, or benefactors, have made the name of Union illustrious; and

WHEREAS, The worthy commemoration of an event of such historic interest will require extended and careful preparations, therefore be it resolved,

1. That a committee of twelve, together with the President of the Association, *ex officio*, be appointed from our most interested and loyal alumni to devise and perfect a plan for appropriately celebrating the centennial anniversary of the founding of Union College. The committee shall have power to add to their number by selecting at least one from each class.

2. That the Faculty and Board of Trustees be requested to appoint each a committee to coöperate with this committee of the alumni.

3. That the joint committee be requested to report one year hence a definite plan for the celebration.

ACTION OF THE FACULTY.

On December 7, 1893, at a meeting of the Faculty of the College, a resolution was unanimously adopted authorizing the President to appoint a committee of three to co-

operate with the other committees in the celebration of the centennial anniversary of the College.

ACTION OF THE UNIVERSITY.

At the annual meeting of the Board of Governors of the University, held in Albany, on January 23, 1894, Dr. Willis J. Tucker presiding, a resolution was adopted authorizing the chairman to appoint one representative upon the Centennial Committee from each of the Albany departments of the University, and directing that he should designate himself as the representative of the Medical College.

ORGANIZATION OF THE COMMITTEE.

On December 14, 1893, the committees met in joint session at 203 Broadway, in the city of New York, made a temporary organization, and appointed a sub-committee on plan and scope to report at a later meeting, which they should call.

Such meeting was duly held at the same place on March 8, 1894, and a permanent organization was then effected. The committee at the same time added to their number additional alumni members, as authorized by the resolution of the General Alumni Association, thus forming the Grand Committee of One Hundred; and designated the members of the various sub-committees.

The committee then heard the report of the sub-committee on plan and scope, appointed at the December meeting, and after due discussion adopted a set of by-laws for the future direction of the Centennial Committee and its various sub-committees.

It was decided that the celebration of the Centennial should be held during the Commencement week of 1895, and that the various Centennial exercises should be articulated with the regular exercises of the graduating

class in such manner as might thereafter be agreed upon by the committees on Commemorative Exercises and on Banquet and Receptions, coöperating with the Faculty of the College.

The committee, as finally constituted, and its sub-committees are indicated in the following list:

THE CENTENNIAL COMMITTEE.

OF THE BOARD OF TRUSTEES.

Hon. JUDSON S. LANDON, LL. D.	
WM. H. H. MOORE.	Rev. GEORGE ALEXANDER, D. D.
Hon. JOHN A. DE REMER.	CHARLES C. LESTER.

OF THE FACULTY.

Prof. WILLIAM WELLS, LL. D.	
Prof. JAMES R. TRUAX, Ph. D.	Prof. B. H. RIPTON, Ph. D.

OF THE UNIVERSITY.

MEDICAL COLLEGE,	Dr. WILLIS G. TUCKER.
LAW SCHOOL,	Dean LEWIS B. HALL.
DUDLEY OBSERVATORY,	Dr. SAMUEL B. WARD.
COLLEGE OF PHARMACY,	Dr. ALFRED B. HUESTED.

OF THE ALUMNI.

Rev. ANDREW V. V. RAYMOND, D. D.	
Hon. ALEX. H. RICE, LL. D.	Gen. DANIEL BUTTERFIELD, LL. D.
Hon. ROBERT EARL, LL. D.	Rev. CHARLES D. NOTT, D. D.
Hon. CHARLES EMORY SMITH, LL. D.	Col. CHARLES E. SPRAGUE, Ph. D.
ROBERT C. ALEXANDER.	Hon. CHESTER HOLCOMBE.
HOMER GREENE.	JOSEPH D. CRAIG, M. D.
SEYMOUR VAN SANTVOORD.	WILLIAM P. RUDD.

OF THE ALUMNI.

(Continued.)

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| '26, Thomas Hun, M. D., | '62, Prof. Oliver P. Steves, |
| '27, Charles T. Cromwell, | '63, Hon. Amasa J. Parker, |
| '28, Zaccheus T. Newcomb, | '64, Daniel M. Stimson, M. D., |
| '29, Alexander Proudfit, D. D., | '65, Stealy B. Rossiter, D. D., |
| '30, John C. Halsey, M. D., | '66, Monroe M. Cady, |
| '31, Gen. John Cochrane, | '67, Hon. J. Newton Fiero, |
| '32, Charles E. West, LL. D., | '68, Harrison E. Webster, LL. D., |
| '33, Ezra A. Huntington, D. D., | '69, Kenneth Clark, |
| '34, John C. Cruikshank, D. D., | '70, Robert P. Orr, |
| '35, John Foster, LL. D., | '71, George R. Donnan, |
| '36, Robert M. Brown, D. D., | '72, Hon. Howard Thornton, |
| '37, Hon. S. K. Williams, | '73, Wm. T. Clute, M. D., |
| '38, Hon. Isaac Dayton, | '74, Hon. Tracy C. Becker, |
| '39, Joel T. Headly, LL. D., | '75, N. V. V. Franchot, |
| '40, Hon. Geo. F. Danforth, LL. D., | '76, Frederick B. Streeter, M. D., |
| '41, Hamilton Harris, LL. D., | '77, William B. Rankine, |
| '42, Hon. Samuel W. Jackson, | '78, Charles M. Culver, M. D., |
| '43, Prof. Daniel B. Hagar, | '79, Edward P. White, |
| '44, Prof. Wendell Lamoureux, | '80, John V. L. Pruyn, |
| '45, Rt. Rev. A. N. Littlejohn, D. D., | '81, Frederick W. Cameron, |
| '46, Hon. John M. Carroll, | '82, James R. Fairgrieve, |
| '47, Warren G. Brown, | '83, Frank Burton, |
| '48, Hon. Charles C. Nott, | '84, Dow Beekman, |
| '49, Hon. Frederick W. Seward, | '85, Frank Bailey, |
| '50, Clifford A. Hand, | '86, William P. Landon, |
| '51, James H. McClure, | '87, Charles F. Bridge, |
| '52, Silas B. Brownell, LL. D. | '88, Prof. Philip H. Cole, |
| '53, Nelson Millard, D. D., | '89, Archie R. Conover, |
| '54, Hon. John H. Burtis, | '90, Fred. L. Comstock, |
| '55, Sheldon Jackson, D. D., | '91, Tracy H. Robertson, |
| '56, Edward P. North, | '92, Edward J. Prest, |
| '57, L. Clark Seelye, D. D., | '93, George T. Hughes, |
| '58, John T. Mygatt, | '94, |
| '59, Charles Beattie, D. D., | '95, Howard Pemberton, 2d, |
| '60, Hon. Warner Miller, | '96, Russell S. Greenman, |
| '61, E. Nott Potter, D. D., LL. D., | '97, R. E. Wilder. |

'48, Hon. John H. Starin,

'93, Hon. Pliny T. Sexton, LL. D.

OFFICERS AND COMMITTEES.

Chairman, ANDREW V. V. RAYMOND,
 Vice-Chairman, CHARLES D. NOTT,
 Treasurer, CHARLES E. SPRAGUE,
 Secretary, CHESTER HOLCOMBE,

EXECUTIVE COMMITTEE.

A. V. V. RAYMOND, *Chairman*.

Charles D. Nott,	Charles E. Sprague,
Chester Holcombe,	J. S. Landon,
William Wells,	J. A. De Remer,
George Alexander,	Seymour Van Santvoord,
John H. Starin,	Robert C. Alexander.

COMMITTEE ON FINANCE.

CHARLES E. SPRAGUE, *Chairman*.

Hamilton Harris,	Chester Holcombe,
Alex. H. Rice,	C. M. Culver,
Daniel Butterfield,	James H. McClure.

COMMITTEE ON INVITATION.

CHARLES C. LESTER, *Chairman*.

Robert Earl,	Joseph D. Craig,
Howard Thornton,	B. H. Ripton.

COMMITTEE ON COMMEMORATIVE EXERCISES.

J. S. LANDON, *Chairman*.

A. V. V. Raymond,	Warner Miller,
Daniel Butterfield,	Silas B. Brownell,
George Alexander,	James R. Truax.

COMMITTEE ON BANQUET AND RECEPTIONS.

WILLIAM WELLS, *Chairman*,

J. A. De Remer,	William P. Rudd,
J. Newton Fiero,	Willis G. Tucker.

COMMITTEE ON MUSIC.

SEYMOUR VAN SANTVOORD, *Chairman.*

Daniel M. Stimson,	William B. Rankine,
Charles W. Culver,	Tracy H. Robertson.

COMMITTEE ON ENTERTAINMENT.

JOHN A. DE REMER, *Chairman.*

Samuel W. Jackson,	William T. Clute.
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COMMITTEE ON TRANSPORTATION.

JOHN H. STARIN, *Chairman.*

Daniel Butterfield,	Frank Loomis.
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COMMITTEE ON PUBLICATION OF HISTORY, ETC.

GEORGE ALEXANDER, *Chairman.*

Charles Emory Smith,	Homer Greene,
Charles D. Nott,	James R. Truax,
Frederick W. Seward,	Edward P. White.

COMMITTEE ON ALUMNI RECORD.

WENDELL LAMOROUX, *Chairman.*

A. H. Rice,	Philip H. Cole,
Charles F. Bridge,	Dow Beekman.

COMMITTEE ON PRINTING, PUBLICITY, AND
PROMOTION.

R. C. ALEXANDER, *Chairman.*

Frederick W. Cameron,	William B. Rankine,
Frank A. de Puy,	Edgar S. Barney.

COMMITTEE ON CENTENNIAL ENDOWMENT.

Stephen K. Williams,	John V. L. Pruyn,
Wm. H. H. Moore,	William P. Landon,
John A. De Remer,	Monroe M. Cady,
	Pliny T. Sexton.

When the time for the celebration drew near, the Committee issued the following Program :

THE PROGRAM.



Friday, June 21.

ALLISON-FOOTE PRIZE DEBATE

BETWEEN THE

ADELPHIC AND PHILOMATHEAN LITERARY SOCIETIES.

First Presbyterian Church, 8.00 P. M.

QUESTION FOR DEBATE: — *Resolved*, "That *Coin's Financial School*
is Antagonistic to the True Interests of America."

MUSIC.

SPEAKERS.

In the Affirmative.

Members of the Adelpic Society.

ROCKWELL HARMON POTTER, Glenville,

ORMAN WEST, Middleburgh,

ZEDEKIAH L. MYERS, St. Johnsville.

In the Negative.

Members of the Philomathean Society.

THEODORE FLOYD BAYLES, West Kortright,

JAMES MICHAEL CASS, Wataugua, Tenn.,

ORLANDO B. PERSHING.

MUSIC.

AWARD OF PRIZES.

Saturday, June 22.

CLASS-DAY EXERCISES OF THE CLASS OF 1895.

First Presbyterian Church, 3.30 P. M.

INTRODUCTORY MUSIC.

PRESIDENT'S ADDRESS, GEORGE LINIUS STREETER, Johnstown.

ORATION, JAMES ALEXANDER COLLINS, Amsterdam.

POEM, HENRY RAVENEL DWIGHT, Charleston, S. C.

HISTORY, ALBERT SEWALL COX, Schenectady.

ADDRESS, WILLIAM GRANT BROWN, Utica.

PROPHECY, THEODORE FLOYD BAYLES, West Kortright.

PRIZE ORATORY OF JUNIORS AND SOPHOMORES,
AND THE ALEXANDER PRIZE CONTEST
IN EXTEMPOREANEOUS SPEAKING.

First Presbyterian Church, 7.30 P. M.

ORATORY.

INTRODUCTORY MUSIC.

Sophomores.

HOWARD RUTSEN FURBECK, St. Johnsville, "Safeguards of a Nation."
IRA HOTALING, Albany, "Unconscious Influence."
JOHN CRAPO MERCHANT, Nassau, "Ballot Reform."

MUSIC.

Juniors.

D. HOWARD CRAVER, Albany, "Christianity Not Philosophy."
GEORGE J. DANN, Walton, "The End of the Century."
ROSCOE GUERNSEY, East Cobleskill, "The Progress of Liberty."

MUSIC.

PRIZE CONTEST.

ESTABLISHED BY ROBERT C. ALEXANDER, '80.

For the Encouragement of Extemporeanous Speaking.

General Subject, "WEALTH."

MUSIC.

CONTESTANTS.

HORATIO M. POLLOCK, '95, Schenectady.
D. HOWARD CRAVER, '96, Albany.
ALBERT S. COX, '95, Schenectady.
THEODORE FLOYD BAYLES, '95, West Kortright.
WILLIAM DIKE REED, '98, Albany.
ROCKWELL HARMON POTTER, '95, Glenville.
GEORGE YOUNG, '96, Cobleskill.
LOREN C. GUERNSEY, '95, East Cobleskill.

MUSIC.

Sunday, June 23.

MORNING SERVICE.

First Reformed Church, 10.30 A. M.

DOXOLOGY.

INVOCATION.

SALUTATION.

ANTHEM.

Responsive Reading of the 103d Psalm.

Reading of the Commandments.

HYMN.

PRAYER.

Offerings and Offertory.

HYMN.

DISCOURSE

By the REV. GEORGE ALEXANDER, D. D., '66, Pastor of the
University Place Presbyterian Church of New York City.

PRAYER.

HYMN.

BENEDICTION.

AFTERNOON SERVICE.

First Reformed Church, 4.00 P. M.

ANTHEM.

Reading of Scripture.

HYMN.

CONFERENCE, "RELIGION AND EDUCATION,"

Led by the REV. A. C. SEWALL, D. D., Pastor of the
First Reformed Church, Schenectady, N. Y.

ADDRESSES BY

The REV. B. B. LOOMIS, '63, of Canajoharie, N. Y., representing the Methodist Church.

The REV. WALTER SCOTT, '68, Principal of the Connecticut Literary Institution, representing the Baptist Church.

The REV. WILLIAM D. MAXON, D. D., '78, Rector of the Calvary Episcopal Church, of Pittsburg, Pa.

The REV. THOMAS E. BLISS, D. D., '48, of Denver, Colorado, representing the Presbyterian Church.

The REV. FREDERICK Z. ROOKER, D. D., '84, Secretary to the Apostolic Delegate, MONSIGNOR SATOLLI, Washington, D. C.

HYMN.

BENEDICTION.

EVENING SERVICE AND BACCALAUREATE SERMON.

First Reformed Church, 7.30 P. M.

INVOCATION.

SALUTATION.

ANTHEM.

Reading of the Third Chapter of the Book of Proverbs.

PRAYER.

Offerings and Offertory.

HYMN.

BACCALAUREATE SERMON BY

The RIGHT REVEREND WILLIAM CROSWELL DOANE,
Bishop of Albany, N. Y.

PRAYER.

HYMN.

BENEDICTION.

Monday, June 24.

EDUCATIONAL CONFERENCE.

MORNING SESSION.

College Chapel, 10 o'clock.

Subject: "THE SCHOOL."

MELVIL DEWEY, Secretary of the Board of Regents of the University
of the State of New York, presiding.

ADDRESSES BY

Prof. WILLIAM H. MAXWELL, Superintendent of Schools, Brooklyn, N. Y.
C. F. P. BANCROFT, Principal of Phillips Academy, Andover, Mass.

AFTERNOON SESSION.

College Chapel, 2.30 o'clock.

Subject: "THE COLLEGE."

PRESIDENT SCOTT, of Rutgers College, presiding.

ADDRESSES BY

PRESIDENT ANDREWS, of Brown University.
PRESIDENT TAYLOR, of Vassar College.

ATHLETIC CONTEST.

College Oval, 4.30 P. M.

EVENING SESSION.

First Presbyterian Church, 8.00 o'clock.

Subject: "THE UNIVERSITY."

PRESIDENT GILMAN, of Johns Hopkins University, presiding.

ADDRESSES BY

PRESIDENT G. STANLEY HALL, of Clark University.
PRESIDENT HARPER, of Chicago University.
CHANCELLOR MACCRACKEN, of the University of the City of New York.

Tuesday, June 25.

ALUMNI DAY.

ANNUAL MEETING OF THE PHI BETA KAPPA SOCIETY.

English Room, 9.00 A. M.

ANNUAL MEETING OF THE SIGMA XI SOCIETY.

Engineering Room, 9.00 A. M.

ANNUAL MEETING OF THE TRUSTEES.

Philosophical Room, 10.00 A. M.

**ANNUAL MEETING OF THE GENERAL ALUMNI
ASSOCIATION.**

HON. AMASA J. PARKER, President, presiding.

College Chapel, 10.00 A. M.

ELECTION OF ALUMNI TRUSTEE 12.00 M.

FOOT-BALL KICKING CONTEST.

Under the direction of the Foot-Ball Association.

College Campus, 12.15 P. M.

CENTENNIAL BANQUET.

Memorial Hall, 1.15 P. M.

PRESIDENT RAYMOND, presiding.

MUSIC—BY THE GLEE, MANDOLIN, AND BANJO CLUBS.

Greetings from

CHANCELLOR ANSON J. UPSON, of the Board of Regents of the
University of the State of New York.

PROFESSOR GEORGE HERBERT PALMER, of Harvard University.

PRESIDENT PATTON, of Princeton College.

PRESIDENT ANDREWS, of Brown University.

PROFESSOR HENRY PARKS WRIGHT, Dean of Yale College.

PROFESSOR JOHN HASKELL HEWITT, of Williams College.
 PROFESSOR CHARLES F. RICHARDSON, of Dartmouth College.
 PROFESSOR J. H. VAN AMRINGE, Dean of Columbia College.
 PROFESSOR WILLIAM MACDONALD, of Bowdoin College.
 PROFESSOR JOHN RANDOLPH TUCKER, of Washington and
 Lee University.

PRESIDENT SCOTT, of Rutgers College.

PROFESSOR OREN ROOT, of Hamilton College.

PROFESSOR ANSON D. MORSE, of Amherst College.

CHANCELLOR MACCRACKEN, of the University of the City of New York.

PRESIDENT TAYLOR, of Vassar College.

REUNION OF ALL CLASSES ABOUT THE "OLD ELM,"
 AND IVY EXERCISES OF THE CLASS OF 1895.

College Garden, 3.30 P. M.

INTRODUCTORY MUSIC.

PIPE ORATION, ISAAC HARBY, Sumter, S. C.
 MUSIC.

IVY POEM, ROCKWELL HARMON POTTER, Glenville.

PLANTING OF THE IVY.

IVY ORATION, . . . GEORGE ALBERT JOHNSTON, Palatine Bridge.

RECEPTION BY PRESIDENT AND MRS. RAYMOND.

President's Residence, 5.00 P. M.

COMMEMORATIVE ADDRESSES AND CENTENNIAL POEM.

First Presbyterian Church, 8.00 P. M.

REV. CHAS. D. NOTT, D. D., '54, presiding.

ADDRESSES BY

HON. GEORGE F. DANFORTH, LL. D., '40.

REV. STEALY B. ROSSITER, D. D., '65.

POEM BY

WILLIAM H. McELROY, LL. D., '60.

Wednesday, June 26.

MEMORIAL DAY.

THE COLLEGE IN PATRIOTIC SERVICE.

College Campus, 8.30 A. M.

Presiding Officer,—GEN. DANIEL BUTTERFIELD, LL. D., '49.

FLAG-RAISING, WITH ARTILLERY SALUTE.

ADDRESS BY

MAJOR AUSTIN A. YATES, '54.

THE COLLEGE IN PROFESSIONAL LIFE.

Memorial Hall, 9.30 A. M.

Presiding Officer,—W. H. H. MOORE, '44.

ADDRESSES BY

HON. J. NEWTON FIERO, '67, late President of the New York
State Bar Association.

REV. TEUNIS S. HAMLIN, D. D., '67.

MAJOR JOHN VAN R. HOFF, M. D., U. S. A., 71.

BASE-BALL GAME.

The College Nine against an Alumni Nine.

College Campus, 11.00 A. M.

ALUMNI BANQUET.

Memorial Hall, 1.00 P. M.

HON. AMASA J. PARKER, '63, President of the General Alumni Association, presiding.

ADDRESSES BY ALUMNI AND OTHERS.

MUSIC—THE GLEE, BANJO, AND MANDOLIN CLUBS.

CELEBRATION OF THE SEMI-CENTENNIAL
OF THE ENGINEERING SCHOOL
OF UNION COLLEGE.

College Chapel, 4.00 P. M.

Presiding Officer,—PRESIDENT CADY STALEY, '65, of the Case School
of Applied Science.

ADDRESSES BY

HON. WARNER MILLER, LL. D., '60.

GEN. ROY STONE, '56.

THE COLLEGE IN STATESMANSHIP AND POLITICS

First Presbyterian Church, 8.00 P. M.

Presiding Officer,—HON. JOHN GARY EVANS, '83, Governor of South
Carolina.

MUSIC—Introductory—THE COLLEGE BANJO AND MANDOLIN
CLUBS.

ADDRESS BY

HON. DAVID C. ROBINSON, '65.

SONG—THE COLLEGE GLEE CLUB.

ADDRESS BY

HON. CHARLES EMORY SMITH, LL. D., '61.

SONG—THE COLLEGE GLEE CLUB.

Thursday, June 27.

COMMENCEMENT DAY.

GRADUATING EXERCISES OF THE CLASS OF 1895.

First Presbyterian Church, 10.00 A. M.

INTRODUCTORY MUSIC—

“Centennial March,” by John T. Mygatt, '58.

Singing of the 117th Psalm to the tune “Old Hundred.”

PRAYER.

MUSIC.

ORATIONS.

1. “America for Humanity.”

WILLIAM ALLEN, Clyde.

2. “The Evolution of Great Men.”

THEODORE FLOYD BAYLES, West Kortright.

3. “An Educational Basis for Suffrage.”

FREDERICK MARSHALL EAMES, Albany.

MUSIC.

4. “The Study of Literature, as Related to a Liberal Education.”

LOREN C. GUERNSEY, East Cobleskill.

5. “The Beneficent Results of the French Revolution.”

FREDERICK KLEIN, Gloversville.

6. “The Advance of Man.”

HORATIO M. POLLOCK, Schenectady.

MUSIC.

7. “Influence of Feudalism on the Formation of the State.”

GEORGE LINIUS STREETER, Johnstown.

8. “The Individual and Society.”

JOHN N. V. VEDDER, Schenectady.

9. VALEDICTORY—“Ethics in Literature.”

ROCKWELL HARMON POTTER, Glenville.

THESIS IN ENGINEERING.

* “Asphalts and Tests of Asphalts.”

MILES AYRAULT, JR., Tonawanda.

MUSIC.

* Excused.

UNIVERSITY CELEBRATION.

REV. ELIPHALET NOTT POTTER, D. D., LL. D.,
President of Hobart College, President of Union College 1871-84,
Class '61, Founder of Union University, introducing,

The Honorary Chancellor and Centennial Orator,

RIGHT REV. HENRY C. POTTER, D. D., LL. D.,
Bishop of New York.

MUSIC.

CONFERRING OF DEGREES.

SONG TO OLD UNION.

AWARD OF PRIZES.

BENEDICTION.

CHIEF MARSHAL, MERTON R. SKINNER, '95.

ASSISTANT MARSHALS.

'96.	'97.	'98.
R. B. Beattie,	P. Canfield,	G. W. Spiegel,
W. A. Campbell,	H. A. Frey,	F. E. Sturdevant,
A. L. Peckham,	C. G. McMullen,	C. J. Vrooman.
M. A. Twiford.	H. C. Todd,	
	A. C. Wyckoff.	



PRESIDENT'S RECEPTION.

President's Residence, 8.00 to 10.00 P. M.

RECEPTION OF THE GRADUATING CLASS.

Memorial Hall, 10.00 P. M.



SILAS B. BROWNELL, LL. D.,

Chairman of the Board of Trustees,
General Chairman for Centennial Exercises.

HON. JOHN KEYES PAIGE, '65.

Grand Marshal.

THE PROCEEDINGS.

THE program issued by the Centennial Committee was successfully carried out in all its details except as changes were required by the enforced absence of President Patton, of Princeton College; President Harper, of Chicago University; Chancellor MacCracken, of the University of New York, and General Roy Stone.

The beautiful college grounds were never more beautiful, and the rare June days were seldom overcast with threatening clouds.

College Hill was the center of interest, but when the general public were invited the place of assembly was changed to the city churches—the First Presbyterian Church, suggestive to Union men of old and hallowed association, and the First Reformed Church with its beautiful impressiveness, both being chosen for some of the most important events. In the college inclosure the point of meeting shifted from the library to the familiar chapel, and the marble hall of the Alumni Building with its lofty dome; again to the large tent erected upon the campus, and, most beautiful of all, Nature's amphitheater and "Captain Jack's Garden." Crowds gathered also at the running track in the grove to witness the athletic contest, and the President's house was the scene of a brilliant reception.

The attendance throughout the week's festivities was very large, and interest was sustained and deepened to the very close by the able discussions and eloquent addresses, each successive event making a fresh impression of appropriateness and importance, and the more serious features of the celebration being happily relieved by lighter entertainments.

The first of the commencement exercises was a debate between the Adelpic and Philomathean Literary Societies for the Allison-Foote prize, which took place at the First Presbyterian Church, Friday evening, June 21. The question for debate was, "Resolved, that 'Coin's Financial School' antagonizes the true interests of America." Three undergraduates spoke on each side. The Adelpic Society, which had the affirmative, received the award, and the first Adelpic speaker, Rockwell H. Potter, of the Class of '95, won the individual prize.

On Saturday afternoon occurred the Class day exercises of the graduating class, and in the evening the Junior and Sophomore prize contest in oratory, and the contest in extemporaneous speaking for the R. C. Alexander prize. Large audiences attended and greeted the several competitors with the accustomed generosity of applause.

On Sunday the centennial commemoration proper was inaugurated with a morning service at the First Reformed Church. The pastor, Rev. A. C. Sewall, D. D., and President Raymond conducted the devotional exercises, and the memorial discourse was delivered by the Rev. George Alexander, D. D., of the Class of '66, pastor of the University Place Presbyterian Church, New York.

In the afternoon, at the same place, occurred an interdenominational conference on religion and education. The Rev. Dr. Sewall presided, and with brief and appropriate remarks introduced representatives of five great religious bodies, each of whom discussed the question from the view point of his own denomination. The tone of the whole conference was admirable and inspiring, and the spirit of union which prevailed illustrated the development of the liberal principles upon which Union College was founded.

A great audience gathered in the evening to hear the baccalaureate sermon which was delivered by the Right Rev. William Croswell Doane, Bishop of Albany. Presi-

dent Raymond conducted the devotional exercises. In introducing the preacher he commented upon the fact that the Right Rev. George W. Doane, Bishop of New Jersey, was present at the semi-centennial of Union College fifty years ago, and expressed great pleasure that the son of the distinguished prelate who participated in the former celebration was to have part in the exercises of this occasion. The sermon was addressed especially to the graduating class and forcibly urged the responsibilities of young men.

Monday was devoted exclusively to the discussion of educational problems by men of reputation and achievement in school, college, and university work. The several papers and addresses were listened to with absorbing interest by audiences largely composed of educators, and elicited lively and earnest discussion. A pleasant diversion in the exercises of the day came in the afternoon, when a spirited athletic contest was held under the direction of the Athletic Track Association on the college oval.

Tuesday, Alumni Day, was the day of all days to the older graduates. The program followed the usual custom, the annual meetings of the Phi Beta Kappa and Sigma Xi being the first order of business.

The meeting of the Phi Beta Kappa, which was largely attended, assembled in the Washburne Building. Officers were elected, and matters of interest to the Chapter were considered.

At the Sigma Xi meeting in the adjoining room, amendments to the constitution were acted upon, and other business was transacted.

At ten o'clock the annual meeting of the Alumni Association was called to order by the President, Hon. Amasa J. Parker. A committee was appointed to nominate officers for the ensuing year. Hon. D. C. Robinson, Rev. Stealy B. Rossiter, D. D., and Mr. G. R. Bailey were ap-

pointed a committee to solicit subscriptions for the purpose of purchasing the library of the late Tayler Lewis, and at once began their work with gratifying success.

The Nominating Committee reported the following list of officers for the ensuing year: President, Hon. Amasa J. Parker; Vice-President, Rev. Charles D. Nott, D. D.; Secretary, William T. Clute, M. D.; Treasurer, Herman V. Mynderse, M. D.; Executive Committee, William H. McElroy, Edward P. White, Nelson Millard, James Heatley, and Alonzo P. Strong. The persons named were duly elected.

A committee of five of the Alumni were appointed to confer with the Trustees for the purpose of advancing the financial interests of the college. President Parker appointed Rev. Daniel Addison, Rev. Teunis S. Hamlin, D. D., Rev. William D. Maxon, D. D., Hon. George E. Hazelton, and Courtland V. Anable, Esq., as such Committee.

Shortly after one o'clock the Alumni adjourned to Memorial Hall for the centennial banquet, at which more than five hundred guests assembled. This occasion was one of great enthusiasm and enjoyment. Repeated bursts of cheering and song punctuated the proceedings. President Raymond presided with marked grace and dignity and introduced the distinguished representatives of sister colleges.

After the banquet the ivy exercises of the Class of '95 were held in the college garden under the historic elm so familiar to all sons of Union.

The reception given by President and Mrs. Raymond at five o'clock was largely attended by the Alumni.

The exercises of Tuesday evening consisted of commemorative addresses and the delivery of the centennial poem. The meeting was presided over by Rev. Charles D. Nott, D. D., '54. Hon. George F. Danforth, LL. D., '40, and Rev. Stealy B. Rossiter, D. D., '65, were the speakers.

The centennial poem, entitled "The Roll Call," was read by Hon. William H. McElroy, LL. D., '61. One of the greatest throngs of the commencement week was in attendance, and the attention of the vast audience was sustained to the very close.

Wednesday was Memorial Day. The exercises were opened by General Daniel Butterfield from the steps of the Library. In concluding his introductory speech he said, "Let the flag be raised over old Union," and with his closing words the stars and stripes were hoisted above the Memorial Building.

Major Austin A. Yates, the orator of the occasion, awakened great enthusiasm by his address on "The College in Patriotic Service." Weston Flint, '47, then read an original patriotic poem entitled, "The Old Flag."

The second session of the day was held in the tent erected at the east of the chapel. The topic was "The College in Professional Life." W. H. H. Moore, '44, presided, but during the closing part of the exercises yielded the chair to his classmate, Rev. Philip Phelps, D. D. The three great professions,—law, divinity, and medicine,—were ably represented by Hon. J. Newton Fiero, '67, Rev. Teunis S. Hamlin, '67, and Major John Van R. Hoff, M. D., U. S. A., '71.

After these exercises the annual base-ball game between the Alumni and University nines afforded much amusement.

At one o'clock the Alumni again assembled in the Memorial Building for the annual banquet. Hon. Amasa J. Parker, president of the Alumni Association, acted as toast-master. President Raymond made several announcements of gifts to the college and introduced Professor Charles F. Richardson, of Dartmouth College, who had been prevented from attending the banquet of the day previous. The regular order of toasts was then followed.

Hon. Silas B. Brownell, Chairman of the Board of Trustees, in responding for that body, said, in the course of his speech:

At this time last year, but not in this place, I had the pleasure to assist, on behalf of the Board of Trustees, in the inauguration of our President. I then foreshadowed, from what we knew of him, what we might expect of him. To-day, fellow alumni, you see what has already been accomplished. [Applause.] Not alone does the occasion bring you all up here. Not alone have the hundred years that are gone and our hopes for the unknown years ahead brought you here. But a great element in bringing you here has been the feeling that during the past year we have thrown to the winds our fears and that we are now enjoying the prospects for the future which have been eloquently pictured more than once on this occasion. We, gentlemen of the alumni, feel that we have the right man in the right place. [Applause.]

I want to call the attention of the alumni to one other thing, a thing which I am sure has impressed the Board of Trustees both officially and individually. We know, gentlemen, that in this country there are millions upon millions now seeking investment in the direction, as has been said by the last speaker, of specialization in education; and as long as any institution shows that it is worthy of confidence and support, and worthy to be the object of individual beneficence, so long it may rely upon the American people to furnish the means which are necessary to carry out well-designed and well-executed systems of education. What we want and what we are likely to get are clearly shown by the two notices which President Raymond has just read of offers to establish fellowships. These two funds are for university work, for post-graduate study—I call your attention to that fact: they were each given for education in the law.

Now I say, as the distinguished Dartmouth orator has said, we have Union College. Look at what she has done. Look at what she is doing, and what we may expect her to do in the future, in the century which is just before her. So long as time endures, will endure institutions of learning which repose in the confidence of the people. Under all dynasties, through all changes, through all revolutions, they continue so long as they deserve to continue. We of the Board of Trustees charge you that, as we

deserve your support, as Union College deserves your support, you should contribute to it.

Melville D. Landon, of the class of '61, better known as "Eli Perkins," followed with one of his inimitable speeches full of wit and humor, which provoked great merriment. Hon. James L. Meredith responded for the Class of '65; Henry C. Hodgkins, for the Class of '75; Hon. Wallace P. Foote, for the Class of '85; and Rockwell H. Potter, for the Class of '95. Professor George W. Clarke spoke briefly for the Class of '40; Rev. S. Mills Day for the Class of '50. Hon. John M. Bailey, of the Class of '61, responded to repeated calls from the audience. Professor John F. Genung, of Amherst College, represented the Class of '70, and made the closing speech, in which he referred to the fact that the Amherst Classes of 1823 and 1824 had received their degrees from Union College.

Immediately after the banquet the Alumni and their guests repaired to the tent on the campus to celebrate the fiftieth anniversary of the founding of the Engineering School. President Cady Staley, of the Case School of Applied Science, who was for many years in charge of this department, presided. At the close of his address President Staley introduced his successor in that office, Professor Brown, who made a brief address. Hon. Warner Miller, of the Class of '60, then claimed the interest of the great audience while he spoke upon "The College in Industrial and Commercial Life." In closing the exercises President Raymond called attention to the broadness of the engineering course, and presented Prof. Olin H. Landreth, of the Class of '76, the recently elected head of the Engineering Department.

In the evening, at the First Presbyterian Church, occurred the last of the college commemorative exercises. Hon. Silas B. Brownell, Chairman of the Board of Trustees, introduced the presiding officer of the evening, John

Gary Evans, of the Class of '83, Governor of South Carolina, who after a brief address introduced the other speakers of the evening, Hon. David C. Robinson, of the Class of '65, and Hon. Charles Emory Smith, LL. D., of the Class of '60, late Minister to Russia. The college glee club furnished delightful music for the occasion, and the great throng present indicated that popular interest in the celebration was unabated.

Thursday, Commencement Day, dawned bright and beautiful. At nine o'clock in the morning the procession formed along the terrace on College Hill in the following order: First, the undergraduates in the order of their classes, freshmen in front; next, the Alumni in the order of their classes, the more recent graduates in front; third, the Faculty; fourth, distinguished visitors; fifth, the Board of Trustees and the President. The procession, in impressive numbers, marched down Union Street to the First Presbyterian Church, where they were joined by the Honorary Chancellor. Ranks were opened, and in inverse order the procession passed up the long approach and entered the old church in which so many college functions have been performed.

The graduating exercises of the Class of '95 were opened with the singing of the hymn:

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are Thy mercies, Lord!
Eternal truth attends Thy word:
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

Rev. Robert Russell Booth, D. D., Moderator of the Presbyterian General Assembly, offered the invocation.

The orators of the Centennial Class then performed their parts as indicated in the program. The University celebration followed. The enthusiasm of the crowded audience reached its climax when Rev. Eliphalet Nott Potter, D. D., President of Hobart College, introduced his brother, the Right Rev. Henry C. Potter, D. D., Bishop of New York, who as Honorary Chancellor of the University delivered the centennial oration.

President Raymond then advanced and said :

On behalf of the Board of Trustees, I wish to announce the election yesterday of a life trustee, Nicholas Van Vranken Franchot, of Olean, of the Class of '75.

The members of the Graduating Class will now present themselves for their degrees.

The class marching up the central aisle filled the platform, and were addressed by the President as follows :

Young gentlemen of the Graduating Class,—It now becomes my pleasant duty to confer upon you the degrees to which you are entitled. I had thought at one time of addressing to you a few personal words; but surely after the words to which you have just listened, no further speech is needed. You must have caught the spirit of that centennial oration and of all the exercises of this centennial week, and realize that if your lives are to attain the ends which, in your hopes and your prayers, you set before you, it will be not only by devotion to your work, but by the cultivation of a spirit that brings you into sympathy with all that is best in man, in sympathy with God Himself. And so, in the name of Him who has given unto us and to all men the truth, I bid you go forth on your mission of blessing this world.

The Board of Trustees, upon recommendation of the Faculty of Union College, have granted the degree of

Bachelor of Arts to the following members of the Senior Class:

THEODORE FLOYD BAYLES	West Kortright.
JAMES MICHAEL CASS	Watauga, Tenn.
HARVEY CLEMENTS	Schenectady.
JAMES ALEXANDER COLLINS	Amsterdam.
ALBERT S. COX	Schenectady.
CLARKE WINSLOW CRANNELL	Albany.
BARTHOLOMEW HOWARD	North Brookfield, Mass.
WALTER STUART McEWAN	Loudonville.
HOWARD PEMBERTON, 2d	Albany.
ROCKWELL HARMON POTTER	Glenville.
WILLIAM JOHN SANDERSON	Walton.
ARMON SPENCER	Newark.
GEORGE LINIUS STREETER	Johnstown.
FRANK VANDER BOGERT	Schenectady.
JOHN N. V. VEDDER	Schenectady.

And the degree of Bachelor of Philosophy to the following:

ARTHUR ELIJAH BARNES	Clyde.
EDGAR BROWN	Manchester.
WILLIAM GRANT BROWN	Manchester.
CLARKE DAY	Cambridge.
LOREN C. GUERNSEY	East Cobleskill.
GEORGE A. JOHNSTON	Palatine Bridge.
WILLOUGHBY LORD SAWYER	Sandy Hill.
MERTON R. SKINNER	Le Roy.
SCOTT WINFIELD SKINNER	Le Roy.
WILLIAM EDWARD WALKER	Schenectady.
WILLIAM L. WILSON	Scotia.

And the degree of Bachelor of Science to the following:

WILLIAM ALLEN	Clyde.
ALPHONSO DIX BISSELL	Le Roy.
HENRY RAVENEL DWIGHT	Charleston, S. C.
DURYEA BEEKMAN ELDREDGE	Sharon.

FREDERICK KLEIN	Gloversville.
LAURISTON JOB LANE	São Paulo, Brazil.
HORATIO M. POLLOCK	Schenectady.
ORMAN M. WEST	Middleburgh.
W. HOWARD WRIGHT	Schenectady.

And the degree of Bachelor of Engineering to the following:

MILES AYRAULT, Jr.	Tonawanda.
HENRY MAYBERRY BAILEY	Franklin, Tenn.
CARL L. BANNISTER	Le Roy.
WARREN R. BORST	Albany.
BRYAN OGDEN BURGIN	Walton.
JOHN A. CLARK, Jr.	Sidney.
FREDERICK MARSHALL EAMES	Albany.
ISAAC HARBY	Sumter, S. C.
FRANCIS EDWARD HOLLERAN	Waterloo.
HOWARD M. JONES	Murfreesboro, Tenn.
JOHN YOUNG LAVERY	Brooklyn.
EDWARD VAN RENSSELAER PAYNE	Bangall.
EDWARD SHALDERS	Rio Janeiro, Brazil.
SANFORD L. VOSSLER	St. Johnsville.

And now by virtue of the authority committed to me by the Board of Trustees of Union College, I confer upon you the degrees mentioned in connection with your names, and salute you in the name of the Board of Trustees of Union College as Bachelors of Art, Bachelors of Philosophy, Bachelors of Science, and Bachelors of Engineering.

[DIPLOMAS PRESENTED.]

By virtue of the authority committed to me by the Board of Trustees of Union College, on this centennial of the founding of the College, in the presence of the alumni and friends of Union College, I am now to confer the

honorary degrees within the gift of the College upon gentlemen distinguished in learning and in service.

CHARLES F. RICHARDSON, Professor of English in Dartmouth College.

WILLIAM MACDONALD, Professor of History and Sociology in Bowdoin College.

BENJAMIN H. RIPTON, Professor of History and Sociology in Union College.

I create you Doctors in Philosophy and bid you enjoy all the rights, privileges, and honors pertaining to this degree, and direct that your names be enrolled as honorary graduates of Union College.

OREN ROOT, Professor of Mathematics in Hamilton College, I create you a Doctor of Letters, and bid you enjoy all the rights, privileges, and honors of this degree, and direct that your name be enrolled as an honorary graduate of Union College.

REV. AUGUSTUS W. COWLES, of the Class of '41, founder and president of the Elmira Female College. The name which I next announce is one which brings response from the heart of every graduate of Union College — we only regret that he cannot be present with us at this time: the Rev. JOHN W. NOTT, of the Class of '46. These I now create Doctors of Divinity and bid them enjoy all the rights, privileges, and honors pertaining to this degree, and direct that their names be enrolled as honorary graduates of Union College.

GEORGE HERBERT PALMER, Professor of Ethics in Harvard College.

HENRY PARKS WRIGHT, Dean of Yale College.

JOHN HASKELL HEWITT, Professor of Ancient Languages in Williams College.

JOHN H. VAN AMRINGE, Dean of the School of Arts in Columbia College.

ANSON D. MORSE, Professor of History in Amherst College.

WILLIAM G. HALE, Professor of Latin in Chicago University.

JOHN RANDOLPH TUCKER, of Washington and Lee University.

J. RUFUS TRYON, Class of '58, Surgeon-General in the United States Navy.

I create you Doctors of Law, and bid you enjoy all the rights, privileges, and honors pertaining to this degree, and direct that your names be enrolled as honorary graduates of Union College.

The honorary degree of Doctor of Laws was also conferred upon Mrs. Alice Freeman Palmer, formerly President of Wellesley College.

The audience then arose and sang with great enthusiasm the

SONG TO OLD UNION.

BY FITZHUGH LUDLOW, '56.

Let the Grecian dream of his sacred stream,
 And sing of the brave adorning
 That Phœbus weaves from his laurel leaves
 At the golden gates of morning;
 But the brook that bounds through Union's grounds
 Gleams bright as the Delphic water,
 And a prize as fair as a god may wear
 Is a dip. from our Alma Mater.

CHORUS.—Then here 's to thee, the brave and free;
 Old Union smiling o'er us;
 And for many a day, as thy walls grow gray,
 May they ring with thy children's chorus.

Could our praises throng on the waves of song,
 Like an Orient fleet gem-bringing,
 We would bear to thee the argosy,
 And crown thee with pearls of singing.

But thy smile beams down beneath a crown,
 Whose glory asks no other ;
 We gather it not from the green sea-grot—
 'T is the love we bear our mother.

CHORUS.—Then here 's to thee, etc.

Let the joy that falls from thy dear old walls,
 Unchanged, brave time's on-darting,
 And our only tear fall once a year
 On hands that clasp ere parting ;
 And when other throngs shall sing our songs,
 And their spell once more hath bound us,
 Our faded hours shall revive their flowers,
 And the past shall live around us.

CHORUS.—Then here 's to thee, etc.

Prizes were then awarded as follows :

The Warner Prize, to ROCKWELL H. POTTER.

The Ingham Prize, to HARVEY CLEMENTS.

The Allen Prizes, to JOHN N. V. VEDDER, HARMON SPENCER, and
 ALBERT. S. COX.

The Clark Prizes, to GEORGE J. DANN and D. HOWARD CRAVER.

Junior Oratorical Prizes, to GEORGE J. DANN and D. HOWARD
 CRAVER.

Sophomore Oratorical Prizes, to HOWARD R. FURBECK and IRA
 HOTALING.

Engineering Prize, to F. M. EAMES, E. VAN R. PAYNE, and ED-
 WARD SHALDERS.

The Gilbert K. Harroun Prize, to JOHN N. V. VEDDER.

The Blatchford Oratorical Medals, to JOHN N. V. VEDDER and
 ROCKWELL H. POTTER.

Special Honors, awarded by vote of the Faculty, were
 announced as follows :

In Biology, EDGAR BROWN, ALBERT S. COX, HENRY R. DWIGHT,
 L. J. LANE, HORATIO M. POLLOCK, GEORGE L. STREETER,
 ORMAN WEST.

- In Chemistry, WILLIAM E. WALKER, W. HOWARD WRIGHT.
 In English, THEODORE F. BAYLES.
 In French, LOREN C. GUERNSEY, HORATIO M. POLLOCK, EDWARD
 SHALDERS.
 In German, EDGAR BROWN, LOREN C. GUERNSEY, GEORGE A.
 JOHNSTON, FREDERICK KLEIN, HOWARD PEMBERTON 2d,
 GEORGE, L. STREETER.
 In Mathematics, JOHN N. V. VEDDER.
 In Physics, JOHN N. V. VEDDER.
 In Philosophy, ROCKWELL H. POTTER.
 In Latin, THEODORE F. BAYLES.
 In Greek, ROCKWELL H. POTTER.

In awarding the Butterfield prizes, President Raymond introduced the founder of this lecture course, General Butterfield, who said :

MR. PRESIDENT, Gentlemen of the Board of Trustees and of the Faculty, Graduates and Undergraduates: Most of you have been aware of the purposes and uses of this course of lectures. The report, necessarily voluminous, was printed and distributed to avoid taking up the time set apart for the award of the prizes and diplomas by reading it.

This course of lectures had its origin at a dinner of the New York Alumni Association in the City of New York, at which were recalled Dr. Nott and his talks to students in the days when I was here, where you young gentlemen are now, and the value of the discourses which he secured to the students by bringing here eminent men to speak before them. This course of lectures I offered to the college at that dinner, with a series of prizes to be connected with it. If you find any value of an educational and practical character in these lectures, please remember, young gentlemen, in the future, that they came through the intercourse of alumni in the pleasures of an

alumni association reunion. You should all join one in your various localities. I hope that in the future these may be the means of prompting other good works for our Alma Mater.

The full award of prizes cannot be made at this time. As you will find stated in the Report, the three schools, — the Union Classical Institute of Schenectady, the Cooperstown Union School, and the Cobleskill High School, — all stand very high for the \$150 prizes awarded to the preparatory school or teachers whose pupils gain the highest number of special prizes and the highest number of marks. The remaining lectures to be given may change the status of the school which now stands highest. Of course it becomes the teachers of the preparatory schools to enter the largest number of freshmen possible in the next year's classes.

The awards and marks were made by separate judges upon each lecture. Double Firsts in those awards were Douglass Campbell, Class of '94; Major Allen Twiford, of the Class of '96; Horatio M. Pollock, of the Class of '95; and Roscoe Guernsey, of the Class of '96. Awards of special prizes were to Roger Griswold Perkins, '94; Frederick M. Eames, '95; Norman E. Webster, '96; Clark Winslow Crannell, '95; Edwin G. Conde, '93; John Y. Lavery, '95; Raymond A. Lansing, '94; Theodore F. Bayles, '95; William D. Reed, '98; D. Howard Craver, '96; and Paul Canfield, '97. Those entitled to "Very High Class Competition Diplomas" are Charles A. Burbank, '93; John Van Schaick, Jr., '94; Edward K. Nicholson, '96; Laurance C. Baker, '95; George H. Hoxie, '93; Allen Wright, Jr., '93; Frederick Todd, '97; James M. Cass, '95; and Harris Lee Cooke, '94.

These prizes were presented, and the exercises were closed with the benediction pronounced by Bishop Potter.

Thus ended the official exercises of the most memorable commencement in Union's history.

A great throng of alumni and citizens attended the President's reception in the evening. This was followed by the commencement ball given by the members of the graduating class. Memorial Hall was gorgeously illuminated and decorated for the most brilliant social function that College Hill had ever known.

From beginning to close the Centennial Celebration proved a most gratifying success. "Old Union" was fittingly honored, and fresh inspiration was gathered from the past for the new century upon which she entered.

HISTORY OF THE COLLEGE

BY ROBERT C. ALEXANDER,

Of the Class of 1880.

THE history of Union College, in its origin and during its early years, is a narrative of toil, sacrifice, faith, constancy, indomitable energy, and ultimate success. Long before its incorporation the struggle began. As early as 1779 petitions were circulated, addressed to the Governor and Legislature, in response to which a charter was drawn, but for some reason never signed or sealed. It recited that

“Whereas a great number of respectable inhabitants of the counties of Albany, Tryon (Montgomery), and Charlotte (Washington), taking into consideration the great benefit of a good education, the disadvantages they labor under for want of means of acquiring it, and the loud call there now is, and no doubt will be in a future day, for men of learning to fill the several offices of Church and State, and looking upon the town of Schenectady as in every respect the most suitable and commodious seat for a seminary of learning in this State, or perhaps in America, have presented their humble petition to the Governor and Legislature of this State, earnestly requesting that a number of gentlemen may be incorporated in a body politic, who shall be empowered to erect a

college in the place aforesaid, to hold sufficient funds for its support, to make proper laws for its government, and to confer degrees." This institution was to have been called Clinton College, in honor of New York's great Governor. It contemplated the creation of a corporate body by an executive act, therein following the colonial precedents. Seven years later the Board of Regents of the University was created, and upon that Board thereafter devolved the chartering of New York colleges. The petition of the "respectable inhabitants" seems to have been favorably received, but the exigencies of the war probably diverted attention from the project for the time, and the unsealed charter in the State Library at Albany contains all that is known to-day of "Clinton College."

But the widespread belief that there should be a college in Schenectady was too deep-rooted to be readily abandoned. Dominie Dirck Romeyn, pastor of the Reformed Dutch Church in Schenectady, who more than any other man is entitled to be styled the founder of Union College, was unremitting in his efforts to secure the charter, as is evident from his letters during the period 1779-1795.

Again, in 1779, as appears from the Assembly Journal of that year, "a petition was received from John Cuyler, and 542 inhabitants of Albany and Tryon counties, and from Thomas Clarke and 131 others of Charlotte County, for a college in Schenectady." No action seems to have been taken on the petition.

An interesting recital is that which follows, contained in the memorial of 1795 to the Board of Regents:

"In the year 1782 the citizens of the northern and western parts of this State, together with the inhabitants of the Town of Schenectady, amounting to near 1200 subscribers, applied to the Legislature, in session in the town of Kingston, for the institution of a college in the

Town of Schenectady, for founding which the citizens of Schenectady alone proposed an estate valued at nearly eight thousand pounds principal."

That is all history tells us of the application of 1782, but in the light of those thrilling times, how eloquent it is of the spirit which animated the Revolutionary patriots! The war had not yet closed. The smoke was still rising from the smoldering ruins of burned habitations on the northern and western borders, and the echo of the Indian warwhoop had not yet died away in the Valley of the Mohawk. The long struggle for liberty had left the people decimated,

weary, and impoverished. Yet twelve hundred of the citizens on the northern and western frontier subscribed from their meager fortunes to the cause of higher learning, and the citizens of Schenectady alone proposed to contribute to the new college

a sum of eight thousand pounds. The extent of this sacrifice is apparent when it is remembered that by the State census fourteen years later the whole population of the town was but 3472, "of whom 683 are electors and 381 slaves." Yet this second application, even with so much of heroic self-sacrifice behind it, fared no better than that for Clinton College.

In February, 1785, measures were taken for the establishment of a private academy in Schenectady, by mutual agreement among leading citizens, and it was placed in



UNION COLLEGE IN 1795.

the charge of twelve trustees. An academy building was erected a few years later on the northwest corner of what are now Union and Ferry streets. It was of brick, two stories high, about fifty by thirty feet on the ground plan, and cost about \$3000. It afterwards became Union College, and was its only edifice until 1804. The school was opened under the care of Colonel John Taylor, of New Jersey, and appears to have been conducted with much ability, being well sustained by the community in which it was planted. This academy was the germ of Union College.

In December, 1791, the managers of the academy in Schenectady memorialized the Legislature for a grant of land in the Oneida Reservation to their institution, "in order to be in possession of an estate that would enable them at an early day to apply to the Regents for incorporation as a college and to have an amount of property that would justify the establishment of a college." The Assembly records show that the Committee reported it to be "derogatory to the interest of the State to grant the request."

In February, 1792, the trustees of the academy sent another petition to the Regents, in which they stated that they had at that time about eighty students in the English language, and that they had nearly twenty pursuing the study of the learned languages and higher branches, in preparation for the first or more advanced classes in college. They were fully convinced of their ability to establish and maintain a college, and had made efforts that led them to depend confidently upon raising the fund needed for endowment, and asked for a college charter. As a foundation for their fund, the Town of Schenectady was willing to convey to the trustees of a college as soon as they were appointed, and by good and ample title, a tract of land containing 5000 acres. A pledge of 700 acres more was offered from individuals,

and a further subscription of nearly a thousand pounds in money, to be paid in four instalments, was promised from citizens. The consistory of the Dutch Church offered to give the building called the "Academy" for college use, and not to be alienated, estimated as worth £1500, and a sum of money collected for a library, amounting to £250 was likewise to be given.

But as these funds could not be realized or applied unless there was created a Board of Trustees capable of holding them, they prayed for an act of incorporation from the Regents, with all the powers and privileges conferred by law upon Columbia College, and that the name of the institution should be "The College of Schenectady."

The Regents on the 27th of March denied this application upon the ground that sufficient funds had not been provided.

Failing in this effort, an application was made in November of the same year for the incorporation of the private institution as the "Academy of the Town of Schenectady." This application was successful, and an academic charter was granted in January, 1793.

Early in 1794, the Regents were again petitioned for a college charter for the academy, but this was denied upon the ground that the state of literature in the academy did not appear to be far enough advanced, or its funds sufficient to warrant its erection into a college.

On December 18, 1794, was presented the final and successful petition to the Board of Regents. It thus begins:

"We, the subscribers, inhabitants of the northern and western counties of the State of New York, taking into view the growing population of these counties, and sensible of the necessity and importance of facilitating the means of acquiring useful knowledge, make known that we are minded to establish a College upon the following principles:

"1. A college shall be founded in the town of Schenec-

tady, County of Albany, and State of New York, to be called and known by the name of Union College.

"2. The said college shall be under the direction and government of twenty-four trustees, the majority of which trustees shall not at any time be composed of persons of the same religious sect or denomination."

These two provisions mark a new era in the history of American colleges. Of the colleges which antedated Union, Harvard, Yale, Dartmouth, and Williams were distinctly Congregational; William and Mary, St. John's, and Columbia, Episcopal; Brown, Baptist; Princeton and Hampden-Sidney, Presbyterian; Rutgers, Reformed Dutch; and Dickinson, Methodist. Union was the first strictly non-sectarian college in the country. The name itself was given as expressing the intention of uniting all religious sects in a common interest and for the common good, by offering equal advantages to all, with preference to none. It was designed to found an institution upon the broad basis of Christian unity, and this idea has ever since been faithfully followed in the spirit of the original intention, no particular religious denomination having at any time claimed or attempted to control its management, or to influence the choice of trustees or faculty. Its motto, "*In necessariis unitas, in dubiis libertas, in omnibus caritas,*" has been characteristic of the perfect harmony and genuine catholicity which have marked its entire history.

At last success crowned the efforts of the "citizens," and on February 25, 1795, a charter was granted to Union College, naming twenty-four trustees, giving full power for granting degrees, and the most ample guarantees against denominational control. The chronicles of the day record that the granting of the charter, when the news reached Schenectady, was celebrated by great rejoicing, with the ringing of bells, firing of cannon, display of flags, bonfires, and a general illumination.

Next to Dominie Romeyn, to General Philip Schuyler belongs the honor of establishing the college at Schenectady. The City of Albany had offered strong pecuniary inducements for making the capital the site of the college, but the vigorous efforts of General Schuyler so reinforced the Schenectady petition that it secured the young institution for that town. The following letter from General Schuyler to Dr. Romeyn, announcing the signature of the charter, evinces the hearty interest he felt in the new college:

ALBANY, March 2, 1795.

REVEREND AND DEAR SIR: On Wednesday last the engrossed charter was submitted to the Regents and approved of, and on Friday the seal of the University was affixed thereto, with the Chancellor's signature,—an event the more satisfactory to me as I have long since wished to see the vicinity of my native place honored with such an institution, and I sincerely congratulate my fellow-citizens of Schenectady in particular, and the whole of the Northern and Western parts of the State in general, on the facility with which they will be able to obtain a collegiate education for their children. May indulgent Heaven protect and cherish an Institution calculated to promote virtue and the weal of the people. Please to request the gentlemen to whom has been confided the subscription paper to the funds of the college to add my name to the list for one hundred pounds. I shall strive to procure a donation on the part of this State, and as I have already conversed with some leading members on the subject, I trust my efforts will be successful. The charter, with all the evidences of the funds, are, by order of the Regents, to be delivered to one of the trustees of the college. If Chief Justice Yates does not come down, they will be delivered to one of the gentlemen here, to be delivered to him as the first trustee named in the act of incorporation. I am with great regard, Reverend Sir,

Your most obedient servant,

PH. SCHUYLER.

THE REV. DR. ROMEYN.

A subsequent act of the Legislature, April 6, 1795, authorized the trustees of the academy to convey, and those of the college to accept, the academy building on Union and Ferry streets. The transfer was accordingly made.

The college was organized on the 19th of October, 1795, by the election of the Rev. John Blair Smith, D. D., of Philadelphia, as president; John Taylor, A. M., as pro-

fessor of mathematics and natural philosophy; and the Rev. Andrew Yates, as professor of the Latin and Greek languages. The first commencement was held in May, 1797, in the old Reformed Dutch Church, and the first degrees conferred upon three young men who had finished the course of study then required. This was an occasion of signal and novel interest to all the



REV. JOHN BLAIR SMITH, D. D.

country around, and drew together a large and enthusiastic audience. These three graduates were, Cornelius D. Schermerhorn, of Greenbush; Joseph Sweetman, of Charlton, and John L. Zabriskie, of Schenectady.

The two latter were both living at the semi-centennial of the college in 1845, and the Rev. Dr. Sweetman delivered the anniversary address on that interesting occasion.

A manuscript report of the Board of Regents to the Legislature, March 6, 1797, signed by Chancellor John Jay, and now in the Union College library, shows the

progress made by the new college during its first two years. An extract is appended:

UNION COLLEGE.

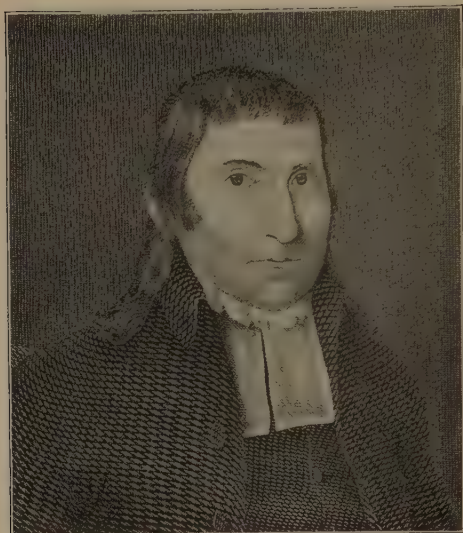
From the report of a Committee of the Trustees it appears that the Property of the College consists in various articles to the following amount, namely:

	Drs.	Cts.
Bonds and Mortgages producing an annual Interest of 7 per cent	21,301	
Subscriptions and other Debts due on the Books of the Treasurer	4,983	10
Cash appropriated for the purchase of Books	1,356	45
House & Lot for the President	3,500	
Lot for the Site of the College	3,250	
House & Lot heretofore occupied for the Academy — a donation from the Consistory of the Dutch Church	5,000	
Books &c. in the possession of the Trustees and on the way from Europe	2,381	99
Cash appropriated by the Regents for the purchase of Books in the hands of the Committee	400	
Legacy by Abraham Yates, Junr., Esq., of Albany .	250	
	<hr/> 42,422	60

and 160 acres of land.

The Faculty of the College at present consists of the President and one Tutor, and the salary of the former, with an House for his Family is 1100 dollars; and of the latter 665 dollars per Annum, with an additional allowance at present of 250 dollars on account of the extraordinary price of the necessaries of life. There are thirty-seven Students, eight in the Class of Languages, twenty in the Class of History and Belles Lettres, six in the Class of Mathematics, and three in the Class of Philosophy. The Course of Studies is, the first year, Virgil, Cicero's Oration, Greek Testament, Lucian, Roman Antiquities, Arithmetic, and English Grammar; the second year, Geography and the use of

the Globes, Roman history, History of America and the American Revolution, Xenophon, Horace, Criticism, and Eloquence; the third year, the various Branches of Mathematics and Vul-



REV. JONATHAN EDWARDS, D. D.

gar and Decimal Fractions, and the Extraction of the Roots, Geometry, Algebra, Trigonometry, Navigation, Mensuration, Xenophon, continued, and Homer; and the fourth and last year, Natural Philosophy, the Constitution of the United States and of the different States, Metaphysics, or at least that part which treats of the Philosophy of the Human mind, Horace continued, and Longinus, and during the course of these studies

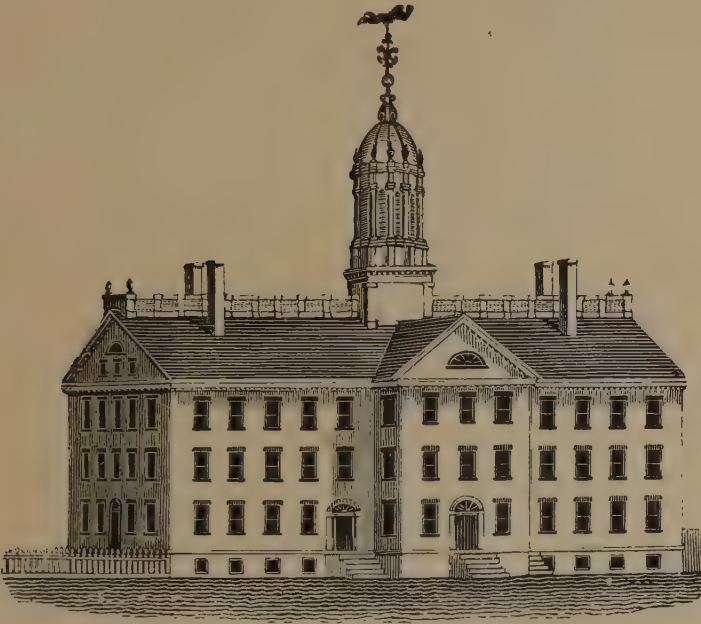
the attention of the classes is particularly required to Elocution, and to Composition in the English language. A Provision is also made for substituting the knowledge of the French Language instead of Greek, in certain cases, if the funds should hereafter admit of instituting a French professorship, the first optional course; all which, together with the System of Discipline, is contained in a printed Copy of the Laws and Regulations for the Government of the College, and which accompanies this report.

The Trustees farther report that the Officers of the College discharge their duty with ability, diligence and fidelity, and that the Students generally have exhibited specimens of their progress in Science at the Examinations, which are public and stated three times a year; and finally that it would essentially promote the interest of that part of the Country if the Legislature would patronize with further donations this infant Seminary; the want of means to endow professorships obliges the present officers to attend to too many branches of Science; in so

much so that the President has during the present year instructed the Classes of History, Chronology, Antiquities, Geography, Natural and Moral Philosophy, Criticism, Logic, Constitution of the United States and of the different States and Languages.

President Smith resigned in 1799, and was succeeded by Rev. Dr. Jonathan Edwards, the younger, who died in office in August, 1801. His successor was Rev. Dr. Jonathan Maxey, who resigned in 1804.

Although the college was still feeble, it was not with-



UNION COLLEGE IN 1804.

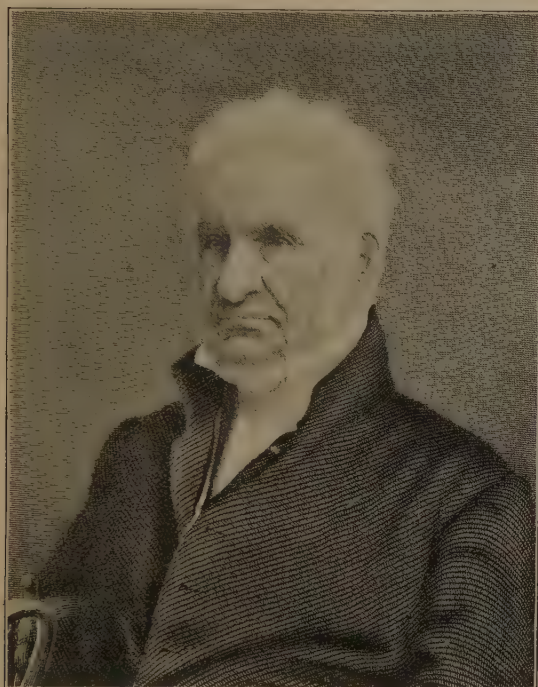
out enterprise. Under the presidency of Dr. Edwards, in 1798, a new edifice was begun on a scale magnificent for that day. This building was afterward known as the "West College," located on the corner of Union and College streets, and was finished in 1804. It was in the

Italian style of architecture, and from the designs of Philip Hooker, then an eminent architect of Albany. It was of stone, three stories high, besides a high basement, and was surmounted by a central cupola. The ground plan measured 150 by 60 feet, and the original cost was about \$56,000, besides \$4000 for the site. It contained a residence for the president, the chapel, library, and recitation-rooms, and a considerable number of dormitories. In 1815 it was sold to the city and county for a courthouse, jail, and city offices, and while thus owned it was commonly known as the "City Hall." The college received in payment 3000 acres of land in detached parcels in various parts of Schenectady County. In 1831 it was repurchased by the college for \$10,000, and used for the library, cabinets, and residence of freshmen and sophomore classes until 1854. It was then resold to the city for the sum of \$6000, and was used by the city as a union school until the year 1890, when it was demolished to make room for a modern school building. Between 1805 and 1810 a row of two-story brick buildings was erected on College Street for use as dormitories. It was known as the "Long College," and was sold about 1830.

An event occurred in 1804 which proved to be of peculiar and lasting advantage to the institution, and from which its success may be justly dated. This event was the choice of the Rev. Eliphalet Nott as president. Mr. Nott was then a young clergyman of Albany, known at the time as the eulogist of Hamilton, as an eloquent and effective public speaker, of dignified and courteous manners, and distinguished learning, but not as yet known for that talent in the education of young men which this election gave him the opportunity to exercise, and which has never been surpassed in the history of any American college. Endowed by nature with a keen perception of character, a discriminating judgment in developing latent talent, a dignity of manner commanding both love

and respect, a facility in governing young men, the secret of which lay in teaching them to govern themselves, and a zeal and earnestness in the discharge of every duty, he acquired and held through a long and active life a commanding position as an educator.

The financial history of Union College from this period



REV. ELIPHALET NOTT, D. D., LL. D.

until 1853 forms a chapter by itself. The lottery was the most beneficent institution of that day. Not only was it permitted, but it was specially authorized by law as a proper and legitimate method of raising money. It was regarded as perfectly innocent and unobjectionable, and was not only tolerated, but sustained and encouraged by the whole Christian community. Lotteries were em-

ployed to secure funds for charities, for schools, for hospitals, for colleges, and for churches. It must not be thought strange, therefore, that a Christian minister like Dr. Nott, following the fashion of the day, invoked the aid of this popular device.

When the new president assumed his office, the finances of the college were in a nearly desperate condition. During the administrations of his three predecessors there had been a constant lack of funds to meet the regular current expenses of the college. The failure of Dr. Smith's expectations in this respect was one cause of his early retirement. Dr. Edwards died, after a short incumbency, weighed down with concern as to the fate of the institution placed under his charge. Dr. Maxey was not more fortunate than his predecessors, and his short administration was a continuous struggle with financial embarrassment, from which extrication appeared hopeless. Less than \$35,000 had been obtained from individual subscriptions, and some of these were still unpaid. The State had at various times granted, in money or in lands afterward sold, property which availed \$78,112.13. The new building (West College) was still incomplete, and the college was badly in debt.

At this juncture the young Albany clergyman assumed the presidency. He at once applied to the State for aid, and in March, 1805, it came in the shape of the grant of the proceeds of four lotteries of \$20,000 each. The returns, however, were slow, and in 1806 the Legislature borrowed \$15,000 on the credit of the State and loaned it to the college, to be repaid from the proceeds of the lotteries. In 1814, when the lotteries were wound up, the college had realized from them about \$76,000, which was applied toward furnishing the equipment, edifices, and instruction necessary for the rapidly increasing number of students.

A few years' experience showed that the site in the

city was not sufficiently ample, and the observing eye of Dr. Nott, at an early period in his presidency, had noticed in the suburbs a better one, which combined in a rare degree every advantage desirable. On the eastern border of the city the fields rose by a gentle slope to a plain of moderate elevation and of easy access. Near the upper edge of this slope the construction of a terrace a few feet high would afford a level campus of ample space, and a site for buildings that would overlook the valley, the river, and the neighboring city, while northward glimpses of mountains blue in the distance, and southwestward ranges of hills dividing the waters of the Mohawk and Susquehanna rivers, would present a panorama of peculiar loveliness. A gently murmuring brook issuing from dense woodlands flowed across the grounds just north of the proposed site, and in the rear alternating fields and groves extended several miles eastward to the Hudson.

A half century later, in an address before the gathered alumni of Union who had met to celebrate the anniversary of his accession to the presidency, Dr. Nott thus spoke of the new college grounds:

Fifty years ago, having been charged with the supervision of Union College, I stood for the first time on yon rising grounds, where the college edifices now stand. The same range of western hills, the same intervening luxuriant flats, and the same quiet river, winding through fields of grain whitening for the harvest, then met the eye; the same starry firmament overspread the night, and the same glorious sunlight rendered visible by day, in its general outline, the whole lovely Valley of the Mohawk.

The immediate college grounds, however, now so symmetrical and ornate, were then mere pasture ground, scarred by deep ravines, rendered at once unsightly and difficult of access by an alternation of swamp and sand hill, and the whole divided into numerous irregular compartments, in evidence of different own-

erships. As yet, neither shrub nor tree had been planted, walk traced, garden laid out, or edifice erected thereon.

A tract of some 250 acres was secured, mainly on the responsibility of the president, and new buildings begun upon plans drawn by M. Joseph Jacques Ramée, a French engineer then eminent in this country, and for a time employed by the National government in planning fortifications and public works.

In 1890, in an old print-shop in Paris, a Union College graduate of the Class of '80 discovered M. Ramée's original sketch of the ground plan of the college buildings and garden. It bears the inscription "*Collège de l'Union à Schenectady, État de New Yorck, 1813,*" and is probably the original draft submitted by the architect to Dr. Nott. It was purchased and deposited in the College Library. This plan has been very closely followed in the laying out of the grounds and the erection of the successive college buildings. It shows the ground plan of the main college buildings, north and south, the central circular building, not completed till 1876, and the projected semi-circular building in the rear, which has still more recently taken form in the Powers Memorial Building, finished in 1884. The two buildings at the ends of this semicircle, however, are still to be built. Nor has the lake in the "college pasture," or the Catholic cross in the garden, shown on the Frenchman's plan, yet materialized into being. The work of construction was begun in 1812 and the two main buildings finished in 1820, although one of them was occupied as early as 1814. These buildings are four stories high, 200 feet by 40 feet each, and cost about \$110,000.

To meet this expense, application was again made to the Legislature in 1814. Dr. Nott was a power in Albany. His influence with the legislators and before committees was another instance of that remarkable force which im-

pressed itself upon all he met. Other colleges and institutions were before the Legislature of 1814 as applicants for aid, but, satisfied that their unaided efforts would prove ineffectual, they intrusted their cases to President Nott, who generously advocated their claims in the same breath with his own, and the benefits to Hamilton College, the College of Physicians and Surgeons, and the Asbury African Church of New York, were included in the same grant as those to Union. Columbia College had introduced a bill intended to grant to that institution the celebrated Hosack Botanical Garden in New York. Convinced of the futility of their independent claim for aid, the Columbia managers withdrew their special bill and besought Dr. Nott to take up their appeal. This he did so generously and vigorously that the Columbia grant was attached as a "rider" to his own lottery bill, and went through with it. Thus, solely through the influence of the president of Union, Columbia received that magnificent property which to-day forms its principal endowment. The botanical garden granted to Columbia comprised twenty acres located between Fifth and Sixth Avenues, Forty-seventh and Fifty-first Streets, in New York City, then three and one half miles out of town, but now the center of the wealth and population of the metropolis. In the same act which gave to Columbia the title to the botanical garden, it was provided that within one year from the passage of the act at least one healthy, exotic flower, shrub, or plant of each kind it contained in duplicate should be sent, with the jar containing it, to Union College. There is no record, however, that Columbia ever complied with this graceful suggestion for the recognition of Union's services in her behalf.

So marked was the influence of Dr. Nott in favor of the combination bill that at the close of the act in the official session laws of 1814 was printed this unprecedented

"NOTE.—No bill before the Legislature excited greater in-

terest and attention than this act. Much credit is due to the unwearied exertions of the able and eloquent president of Union College in promoting its passage."

This lottery bill granted to Union College \$200,000, to Hamilton College \$40,000, to the College of Physicians and Surgeons \$30,000, and to the Asbury African Church in New York \$4,000, with interest for six years. But the managers of these lotteries appointed by the act were so remiss in selling the tickets that up to 1822 not a dollar of the principal had been paid to any of the beneficiaries. Again, therefore, the good Doctor betook himself to Albany, and on April 5, 1822, an act was passed "To limit the continuance of lotteries." It recited the delay in the conduct of the concern, and authorized the institutions themselves to take the management of the lotteries, direct the drawings, receive the avails, and pay the prizes. The other beneficiary institutions, having witnessed the failure of the lotteries during the preceding eight years, took alarm at the responsibility this act devolved upon them, and refused to participate in the active management. Not so the president of Union. With the consent of his Board of Trustees, the president bought out, for a satisfactory consideration, the interest of all the other institutions, for which he borrowed on his own responsibility \$75,000, and assumed in his own person the entire management of the affair. It was this bold act, and the transactions which followed it, which years later brought Union College into the courts, and into legislative investigations, and which caused the motives and acts of the president to be sharply arraigned.

From this consolidated lottery Union College received in all a sum of \$277,000. Dr. Nott had sub-let to Yates & McIntyre, a firm of brokers, the management of the lotteries, reserving to himself a percentage of the profits from such management, which were afterward found to amount to \$71,691.29. In order to save the firm of Yates

& McIntyre from bankruptcy and from imperiling the college interest in the proceeds of the lottery, Dr. Nott had advanced the firm large sums of money by pledging his and his wife's property, and had taken as security a bond for \$150,000. It was the ownership of these two sums which years later gave rise to the charges against the president. His enemies claimed that these profits and the bond belonged to the college, and not to the Doctor personally. This claim was, however, never made by the college, but by newspapers and by outsiders. The charges were never credited by the friends of Dr. Nott, or by the college trustees. And the president had frequently announced his intention ultimately to appropriate every dollar that he derived as profits from the lottery transaction to the benefit of Union College, a promise which was eventually more than fulfilled.

In 1849 a resolution was introduced in the Assembly requiring a report as to the financial condition of Union College. This was incited by the reports of newspapers hostile to Dr. Nott, charging that he had appropriated to his own use \$560,000 of the funds of the college. A Committee of the Assembly made an examination of the books and reported that the "financial condition of the college was unsound and improper." This led, of course, to a thorough investigation, in which Hon. John C. Spencer, an old pupil of Dr. Nott, volunteered his services in behalf of his old instructor, and his masterly argument before the Committee was so convincing as to complete the vindication of his venerable instructor of other years and to remove the odium from an honored name. Dr. Nott completed the discomfiture of his enemies by anticipating the report of the legislative committee and by executing a deed of trust which bestowed upon the college a property then estimated at over \$600,000. Certainly the college owes its high position among American colleges not only to the scholarship and the reputation of

Eliphalet Nott, but also to his financial skill and munificence it owes its largest endowment.

The tracing to their culmination of the lotteries and the difficulties engendered by them has caused a digression from the history of the college itself and its progress through these years. Notwithstanding the number and the intricacy of the outside matters which claimed his attention, Dr. Nott's first interests were in "his children," as his pupils were affectionately styled. From the time of the erection of the new college buildings on the hill the number of students steadily increased until in 1820 the number in all the classes exceeded 300, and the graduating class alone contained sixty-five. In this class were several men who attained distinguished eminence, among whom were William H. Seward, Laurens P. Hickok, who long stood at the head of American metaphysicians; William Kent, one of New York's ablest jurists; Tayler Lewis, the greatest linguist and classical scholar of his age, and Rev. Dr. Horatio Foote. In 1825 Union had passed Harvard and Yale in the number of its students, and with the exception of a few intervening years held for a quarter of a century the honor of being the largest college in the United States. The fame of Dr. Nott as an educator, the high reputation of the college, the excellence of its system and management, drew students from all parts of the country to Schenectady, and large numbers came from the lower classes of other institutions to obtain the benefit of President Nott's senior lectures, and receive from his hand their diplomas. The president drew around him and kept as his coadjutors a remarkable body of faithful, energetic, and learned professors, and throughout his unprecedented administration of sixty-two years the college enjoyed the highest degree of prosperity.

In 1845 was celebrated with great enthusiasm the semi-

withdrew its young men from Northern institutions, and when the first shell broke over Sumter the last band of Southern students then remaining in Union left to join



REV. ELIPHALET NOTT POTTER, D. D., LL. D

the ranks of the Confederacy. Nor was this the only cause of depletion. Scores of Northern students forsook their books to take up the musket. The college campus became a drill-ground. The brilliant young professor of modern languages, Professor Elias Peissner, recruited a company on College Hill and led them in person to the front, himself falling on the bloody field of Chancellorsville, with a colonel's stars on his shoulders. Over three hundred Union men became Union soldiers in that great struggle for the vindication of the National honor.

The war was the beginning of a period of depression which lasted for many years. Dr. Nott died in 1866, at the ripe age of ninety-three years, and was succeeded by Dr. Hickok. The latter resigned in 1868, and was suc-

ceeded by Rev. Dr. Charles A. Aiken, of Princeton, who served for only two years. After a brief interregnum, Rev. Dr. Eliphalet Nott Potter, a son of Bishop Alonzo Potter and a grandson of President Nott, was elected to the presidency. Under his administration new endowments were received, new buildings erected, and the number of students increased. Misunderstandings, however, arose between the president and the faculty and trustees, and he retired in 1884 to accept the presidency of Hobart College. On his retirement, Hon. Judson S. Landon became president *ad interim* until the election, in May, 1888, of Harrison E. Webster, LL. D.



HARRISON E. WEBSTER, LL. D.

President Webster served the college till January, 1894, when, by reason of ill health, he presented his resignation,

which was accepted with many expressions of regret and of appreciation for his valuable services to his alma mater.



REV. ANDREW V. V. RAYMOND, D. D., LL. D.

Early in 1894 the trustees elected as the successor of President Webster Rev. Dr. Andrew V. V. Raymond, a graduate of the Class of 1875, and at that time pastor of

the Fourth Presbyterian Church of Albany. There are many who link this coincidence with the youth, the enthusiasm, the oratorical ability, and the remarkable personal influence of Dr. Raymond, and draw a parallel between President Nott and President Raymond. Not since the war has the old college experienced such a period of prosperity and of hopeful enthusiasm as since the inauguration of President Raymond, which occurred in June, 1894. The classes have doubled in numbers, the teaching force largely increased, new endowments have been secured, and the standard of scholarship constantly elevated. New interest and enthusiasm have been inspired among the alumni, and complete harmony exists in the college councils.

EDUCATIONAL INFLUENCE AND PROGRESS.

There is perhaps no place more fitting than this for a brief mention of the services of the instructors who have made Union famous, and of her influence in the development of higher education in America. It is true that during the administration of Dr. Nott he alone shaped the policy of the college, originated plans for its government, suggested and carried into effect changes when needed, and controlled its affairs as absolutely as any monarch who ever ruled an empire. Yet his rule was gentle, if autocratic. The utmost harmony prevailed in the councils of the faculty, and the mention of their names is sufficient to account for the value and popularity of the Union College course during his long administration. At the head of the Greek department Union has had such instructors as Andrew Yates, Henry Davis, Robert Proudfit, Tayler Lewis, and Henry Whitehorne. In Latin, Thomas C. Reed, John Newman, Benjamin Stanton, and Robert Lowell. In Mathematics, John Taylor, Benjamin Allen, Francis Wayland, Isaac W. Jackson, and Isaiah B.

Price. In Chemistry, Joel B. Nott, Charles A. Joy, Benjamin F. Joslin, Charles F. Chandler, and Maurice Perkins. In Natural Philosophy, Thomas Macauley, Alonzo



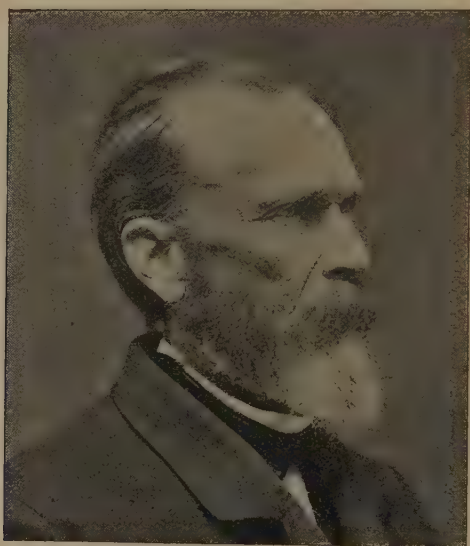
PROF. TAYLER LEWIS, D. D., LL. D.

Potter, and John Foster. In French and German, Pierre Reynaud, Louis Tellkamp, Pierre A. Proal, Elias Peissner, William Wells, and Wendell Lamoroux. In Natural History, Jonathan Pearson and Harrison E. Webster. In Rhetoric, Logic, and Belles-Lettres, Thomas C. Brownwell, Alonzo Potter, Laurens P. Hickok, Nathaniel G. Clarke, Ransom B. Welsh, and George Alexander. In Oriental Literature, John Austin Yates and Tayler Lewis. In Civil Engineering, Frederick R. Hassler, William M. Gillespie, Cady Staley, and Winfield S. Chaplin.

Union College was the first to break away from the strict and beaten classical course, and to place scientific instruction on a plane of equal dignity. At Union also originated the so-called optional system, which it has always exercised to a limited degree, but never to the

extent of license which it afterward attained in other colleges. As far back as 1797, we have seen, in the report of the Regents quoted in the foregoing pages, the germ of this now popular system. "A provision is also made for substituting the knowledge of the French language instead of the Greek, in certain cases, if the funds should hereafter admit of instituting a French professorship." This professorship, with a single exception, the first in the United States, was established in 1806.

The essential features of the scientific course, as originated by Dr. Nott, and so ably advocated by President Wayland and others of his pupils, was the substitution of the modern languages and an increased amount of mathematical and physical science, in place of the Greek and



PROF. ISAAC W. JACKSON.

Latin languages. It also permitted, within certain well-defined limits, the election of certain studies by the students.

The first course of civil engineering in any American college was established at Union in 1845, by Professor William M. Gillespie, and has ever since been successfully continued. While the college still maintains the classical course in all its thoroughness, the scientific instruction has recently been still further developed by the establishment of courses in sanitary and electrical engineering. The departments of English and of modern languages have also been greatly strengthened, and the course of instruction at Union to-day compares favorably with that of the best New England and New York colleges.

Union has been called the mother of secret societies. Instead of antagonizing and repressing the fraternities, the authorities of Union have ever encouraged and fostered them. The three oldest college fraternities in the United States, except the venerable Phi Beta Kappa, which had then already ceased to be a secret society, were organized at Union in 1825 and 1827. These were Kappa Alpha, Sigma Phi, and Delta Phi. Later on, in 1832 and 1847, Psi Upsilon, Chi Psi, and Theta Delta Chi established their first chapters at Union. The authorities have always maintained that, properly conducted, the fraternities were of actual benefit rather than a hindrance to college discipline. The fraternities now flourishing are, in the order of their establishment, Kappa Alpha, Sigma Phi, Delta Phi, Psi Upsilon, Delta Upsilon, Alpha Delta Phi, Beta Theta Pi, Phi Delta Theta, and Chi Psi, reëstablished in 1892. The Union Chapter of Phi Beta Kappa, established in 1817, is the Alpha, or parent, chapter for the State of New York. Another honorary fraternity, Sigma Xi, has recently been established, to which only the honor men of the scientific and engineering courses are eligible, Phi Beta Kappa being confined to the classical students.

Two literary societies, the Philomathean and the Adelpic, each nearly a century old, divide the allegiance of

the students. Each has a fine hall and well-selected libraries of from three thousand to five thousand volumes.

One of the earliest of all college publications was the "Floriad," published by the literary societies of Union in 1809. A few numbers of this paper are in the Boston City Library. The various student publications which have followed it, and survived for a longer or shorter period, were the "Students' Album" (1827), "The Parthenon" and "Academicians' Magazine" (1832), "The Union College Magazine" (1860-1875), "The Unionian" (1862), "The Spectator" (1873), and the "Concordiensis" (1877). The last mentioned is now the principal college publication, and has recently been made a bi-monthly. "The Garnet," so named from the college color, is an annual illustrated publication, conducted by the secret societies. The "Parthenon" has been recently revived in magazine form.

The songs of Union form a handsome volume, "Carmina Concordia," first collected by Truman Weed, of the Class of '75, a new edition of which, embodying the recent songs, has just been issued by two members of the Class of 1896. John Howard Payne was one of Union's earliest song-writers, and gifted writers have from year to year added to the collection. A few of these songs are perennial in their fragrance, and are always sung on festive occasions. This is especially true of the "Song to Old Union," composed by Fitzhugh Ludlow, of the Class of 1856. It is always sung on commencement day, at the close of the graduating exercises. The hearty good-will and feeling with which returning sons join in the grand chorus:

Then here 's to thee, the brave and free,
Old Union smiling o'er us,
And for many a day, as thy walls grow gray,
May they ring with thy children's chorus,

show that the gifted poet did not attune his lyre in vain.

The government of Union College has always been paternal, but characterized by the greatest freedom consistent with good results. The ponderous code of rules and restrictions of the old days has long since gone out of print, and the only rule now promulgated at Union College is, in the language of ex-President Webster, that "Every student should do his work and conduct himself like a gentleman." On these two hang all the law and the prophets.

Of the nine presidents of Union, four, Presidents Hickok, Potter, Webster, and Raymond, have been graduates of Union. Presidents Maxcy and Nott bore the diplomas of Brown University, Presidents Smith and Edwards were Princeton men, and President Aiken was a graduate of Dartmouth. The strict adherence of the college to the principle of Christian union which shaped the plans of its founders is apparent in the varying religious tenets of its several presidents. Presidents Smith, Edwards, Nott, Webster, and Raymond were Presbyterians; Dr. Maxcy a Baptist; Dr. Hickok a Congregationalist; and Dr. Potter an Episcopalian.

BUILDINGS AND GROUNDS.

THE oldest buildings on the college grounds are the North and South College buildings, uniform in construction, and 800 feet apart. The ends of each building contain residences for professors, and the central part, having three distinct entrances and sections, provides 48 rooms in each college. Backward from each of these buildings run the two "colonnades," each 250 feet long. These contain recitation rooms, lecture rooms, and apparatus. The colonnades terminate each in a larger, square building, the North building being devoted to the chemical and philosophical laboratories and lecture rooms, and the South to chapel, Registrar's office, and natural history museum.

The museum of natural history is one of the finest in this country, being exceeded, in the number and variety of its specimens, only by that of Harvard University and the Smithsonian Institution at Washington. It comprises (1) the extensive collections, chiefly of marine animals, made by President Webster during his occupancy of the chair of natural history, (2) the celebrated Wheatley collection of shells and minerals, donated by E. C. Delavan, (3) speci-



ENTRANCE TO COLLEGE GROUNDS.

mens received from the National and State governments, and (4) contributions from friends and patrons of the college.

The philosophical museum is also rich in apparatus, especially in instruments illustrating electricity, magnetism, light, heat, acoustics, pneumatics, statics and dynamics, hydrostatics and hydraulics, and measurements.

The engineering department possesses the celebrated

Olivier collection of models, consisting of about fifty models, representing the most important and complicated ruled surfaces of descriptive geometry, particularly warped or twisted surfaces. Their directrices are represented by brass bars, straight or curved, to which are attached silk threads representing the elements or successive positions of the generatrices of the surfaces.



THE TERRACE.

Each of these threads has a weight suspended by it so as always to make it a straight line. These weights are contained in boxes sustaining the directrices and their standards. The bars are movable in various directions, carrying with them the threads still stretched straight by the weights in every position they may take; so that the forms and natures of the surfaces which they constitute are continually changing, while they always remain

"ruled surfaces." In this way a plane is transformed into a paraboloid, a cylinder into a hyperboloid, etc. These models were invented by the lamented Théodore Olivier, while professor of descriptive geometry at the Conservatoire des Arts et Métiers, in Paris. One set of them is now deposited there and a second is in the conservatory at Madrid. Copies of some of them are to be found in most of the polytechnic schools of Germany. The Union College set is the original collection of the inventor, having been made in part by his own hands, and after his death, in 1853, retained by the widow till bought from her by Professor Gillespie, in 1855. It is more complete than that in the Paris Conservatoire. It may be worth noticing that the silvered plates on the boxes, reading "*Inventé par Théodore Olivier,*" etc., were added by Madame Olivier after the purchase, at her own expense, as a tribute to the memory of her husband; her own words being, "*Je tenais à ce, que chaque instrument portât le nom du savant dont la réputation passera à la postérité.*"

Memorial Hall, long a familiar object in the pictures, and originally designed for a chapel, was delayed for various causes, so that the foundation was not laid till 1858. The war and its attendant depression interrupted the work, which was not resumed till 1874, and the present domed structure was evolved in 1876. This building, situated midway between and in the rear of the two main buildings, is nearly circular, 84 feet in diameter, the dome rising 120 feet from the floor. It has never been of any particular use to the college, but is employed for the banquet hall at commencement time, and is adorned by paintings, statues, and works of art.

A president's house was built in 1873, and in 1874 a gymnasium, which, when finished, was one of the largest and best equipped in the country. All these buildings, except Memorial Hall, are of brick, rough cast with stucco



POWERS MEMORIAL BUILDING.

or cement, producing the "gray old walls" celebrated in college song.

Some distance behind the circular building has recently been erected a handsome structure known as the Powers Memorial Building, finished in 1885. This consists of a chapel-like central building, with wings extending from it on either side in the form of a half-circle. The central building forms a splendid receptacle for the 40,000 volumes which constitute the college library, and the wings contain the president's office and eight spacious and well-equipped recitation rooms.

The development of fraternity life is gradually introducing a more modern architecture on the college grounds. The Psi Upsilon fraternity recently secured the grant of a lot on the college grounds, to the rear of South College, and has erected on it a fine chapter-house costing \$30,000. The Alpha Delta Phi Society has erected a handsome and commodious chapter home, now approaching completion, near the Psi Upsilon chapter house, on a path which is known as the "Grecian Bend." The Sigma Phi Chapter has recently been enriched by a bequest of \$40,000, and a building for this venerable fraternity is probable in the near future. Similar plans are contemplated by Delta Upsilon, Chi Psi, Beta Theta Pi, and other of the Greek-letter societies.

The original grounds acquired for college uses in Schenectady have been somewhat reduced by street improvements and the sale of lots, but are still amply sufficient, embracing about 125 acres, including the campus, gardens, and grounds properly belonging to the college and essential for its use, besides some one hundred acres of woodlands and fields adjoining.

During the residence of Professor Thomas Macauley, more than fifty years ago, a beginning was made in the improvement of a garden north of North College. The work was, however, scarcely more than a beginning until

Professor Isaac W. Jackson became a resident of the adjoining dwelling in 1831, when a series of improvements were begun, which, aided by a small annual grant from the trustees, have gradually transformed a wild ravine and tangled woodland into a charming ramble and pleasant retreat. The grounds embrace some twelve acres, and combine many attractions of sylvan solitude and floral beauty. "Captain Jack," as the professor was affectionately styled by his pupils, devoted the last years of his life almost entirely to the beautifying of this garden, and here, under the spreading elm which was his favorite resort, were held his funeral ceremonies in 1877.

Besides the real estate in Schenectady, the college owns a few lots in the City of New York and a large tract comprising over 1100 city lots in Long Island City. This tract was received under the deed of Dr. Nott, and is of great value, already yielding the college a considerable annual income. The constant growth of Long Island City, its probable connection with New York City in the near future by tunnel or bridges, and its inevitable consolidation with the metropolis, unite to make the college real estate of immense prospective value.

The trustees of the college are, by its charter as amended, the Governor, Lieutenant-Governor, Secretary of State, Comptroller, Treasurer, and Attorney-General of the State, *ex officio*; fifteen chosen for life by the Board of Trustees and four elected, one each year for a term of four years by the alumni. The present trustees, exclusive of the *ex-officio* members, are Silas B. Brownell, Rev. Dr. William Irvin, Hon. Judson S. Landon, Hon. Edward W. Paige, William H. H. Moore, Rev. Dr. Denis Wortman, Hon. John H. Starin, Clark Brooks, John A. De Remer, Rev. Dr. George Alexander, Robert C. Alexander, Hon. Warner Miller, N. V. V. Franchot, Col. Charles E. Sprague, Howard Thornton, Hon. Wallace T. Foote, and Rev. David Sprague.

The faculty, as now constituted, is made up as follows: A. V. V. Raymond, D. D., LL. D., President; John Foster, LL. D., Nott Professor (Emeritus) of Natural History; Henry Whitehorne, LL. D., Nott Professor of the Greek Language and Literature; William Wells, LL. D., Professor of Modern Languages and Literature and Lecturer on Current History; Maurice Perkins, A. M., M. D., Professor of Analytical Chemistry; Sidney G. Ashmore, A. M., L. H. D., Professor of the Latin Language and Literature; James R. Truax, A. M., Ph. D., Professor of the English Language and Literature; Thomas W. Wright, A. M., Ph. D., Professor of Applied Mathematics and Physics; Frank S. Hoffman, A. M., Professor of Mental and Moral Philosophy; Benjamin H. Ripton, A. M., Ph. D., Professor of History and Sociology, and Dean of the Faculty; Olin H. Landreth, A. M., C. E., Professor of Civil Engineering; James L. Patterson, Sc. D., Professor of Mathematics; Samuel B. Howe, Ph. D., Adjunct Nott Professor, Principal of Union School; Albert H. Pepper, A. M., Assistant Professor of Modern Languages; James H. Stoller, A. M., Professor of Biology; Edward Everett Hale, Jr., Ph. D., Professor of Rhetoric and Logic; Edwin H. Winans, A. M., Assistant Professor of Mathematics; Homer P. Cummings, Instructor in Surveying; Wendell Lamoroux, A. M., Librarian and Lecturer; C. P. Linhart, M. D., Instructor in Physiology and Physical Education; George V. Edwards, A. M., Instructor in Latin and Sanskrit; Howard Opdyke, A. B., Instructor in Mathematics and Physics; Elton D. Walker, B. S., Instructor in Engineering; John I. Bennett, A. M., Instructor in Greek; besides a corps of thirty-six lecturers.

The general catalogues of Union College contain a list of names of which both the college and the country may well be proud. In the total number of its graduates it stands at least fourth, and perhaps third, among American colleges. The number of its alumni is nearly double that

of any other college in New York State. Its graduates have become prominent in every profession and walk in life. Among the number have been a President of the United States, two Secretaries of State, two Justices of the United States Supreme Court, ten Senators, two Speakers, and 130 members of the House of Representatives. Thirty-six college presidents have had their educational ideas molded at Union and have transplanted them to other institutions. One-fifth of the whole number of judges elected to the bench of the Court of Appeals and of the Supreme Court in New York State have been Union College graduates.

The general alumni association was organized and incorporated in 1857, and local associations have been formed in New York City, Albany, Chicago, Rochester, St. Paul, Boston, San Francisco, and Washington. The New York association has over 500 members.

UNION UNIVERSITY.

Union University embraces the following institutions:

Union College,
Albany Medical College,
Albany Law School,
Dudley Observatory,
Albany College of Pharmacy.

Union College acquired by its original charter full University powers, but the creation of graduate institutions at Schenectady was not found practicable. Schools of Law and Medicine, and also an Astronomical Observatory, had existed at Albany, only a few miles distant, for many years previous to 1873. The arrangement naturally suggested by these circumstances was, that the professional schools and the observatory at Albany should be united with Union College under the charter and Board of Trus-

tees of the latter. This was accordingly effected by the incorporation of Union University in 1873. The Albany College of Pharmacy was created by the Board of Regents June 21, 1881, and incorporated as a department of the University August 21, of the same year.

The President of Union College and permanent Chancellor of Union University has the oversight of the University, each of the institutions having its resident Dean. The University Board of Governors is composed of certain of the permanent trustees of Union College, and of representatives of each of the other institutions embraced in Union University.

BACCALAUREATE DAY.

The Services of this day included a Discourse upon an assigned topic in the morning, a Conference on Religion and Education in the afternoon, and the Baccalaureate Sermon in the evening.

DISCOURSE

BY REV. GEORGE ALEXANDER, D. D.

Class of 1866.

The Religious Influence of Union College.

ONE hundred years ago Europe was still rocking with the throes of the French Revolution. America had just entered upon the hazardous experiment of popular government. The administration of Washington was drawing to a close amid scenes of turbulence that boded ill for the Republic. The State of New York was for the most part a wilderness. For nearly a century and a half the Dutch colonists and their descendants had held this smiling valley, but so narrow was their domain that the ax of the hardy pioneer was ringing not twenty miles away.

But a new spirit was abroad in the land. Men were rejoicing in the sense of emancipation, and beginning to feel the years before them. In the natural gateway between the Catskills and the Adirondacks fresh streams of migration were meeting and mingling. Scotch and Scotch-Irish, obeying the instinct of their race, were pushing back among the hills which the Netherlanders had not cared to explore. Men of New England, who had developed muscle and grit in wringing a livelihood from their sterile hills, had started on that tremendous march which in a century has reduced a continent from

savagery to civilization. The modern era of enterprise and progress and vast material development had just begun.

If we could reproduce the moral and religious atmosphere of that period we should find a contrast not less vivid between the last decade of the eighteenth century and the last decade of the nineteenth. The War of Independence, and the political ferment that followed it, had been anything but favorable to those faculties of the soul which look Godward. The Puritan revival had spent its energy, and the undisciplined spirit of liberty was in active hostility to the stern and somber theology of New England. The democracy of America had been brought into close and vital relation with that continental democracy whose ultimate object of assault was the Christian faith. Skepticism had loosened the bonds of moral obligation. The Churches were enfeebled and in many cases disorganized. The Christianity of America was on the defensive, and had little energy for conquest. American institutions were about to be subjected to a new and searching test. Could the tide of migration and immigration be followed and dominated by the wholesome and disciplinary influences of learning and religion?

Such were the conditions under which Union College had its birth. It sprang from the soil; it was not the product of individual beneficence or ecclesiastical zeal or legislative initiative, but of popular demand. No other American college has been created in response to a petition signed by a thousand men of the vicinage. It is one of the factors which has shaped the history of a century unparalleled for the brilliancy and beneficence of its achievements.

The impulse to which our college owes its origin was national and secular rather than religious, but religious men are coming to recognize the fact that nothing is more sacred than those secular movements which bear

witness to the reality of a Divine Spirit which is like the wind that bloweth where it listeth — to the power and ceaseless activity of a God immanent in His universe.

The task assigned me is to trace in rude outline the contributions of Union College to the forces which make for righteousness and the upbuilding of the kingdom of God. Let us seek those contributions in the realm of Christian thought and education, in the field of church organization and leadership, in the annals of world-wide evangelism, and among the forces that tend toward the reunion of Christendom.

I. The philosophy of the eighteenth century had much to do with its spiritual decadence. Hobbes and Hume, Rousseau and Voltaire, had formulated the ideas which occupied the public mind to the prejudice of both conscience and faith. Atheism had poisoned the fountains of learning. The educated mind of America has never been so pronouncedly unchristian as it was at the close of the last century. Among the students of Yale College there was about this time but a single professor of religion. Similar conditions prevailed at Williams and Bowdoin.

If the spirit of the nineteenth century has been, in comparison, reverent and believing, it is because far-seeing and godly educators, among whom Dr. Dwight and Dr. Nott stand preëminent, bent their best energies to the task of impressing a Christian stamp upon our institutions of higher learning.

In the development of the American college as a center of Christian light and power the sons of our alma mater have borne no inconspicuous part. Her great thinkers and teachers have been profoundly religious, men of lofty character and invincible faith. From the roll of those who have served on her faculty we might call the names of Thomas C. Brownell, Francis Wayland, Laurens P. Hickok, each of which stands for a measureless force in

the education of the American people. By their publications, and still more by direct contact of mind with mind, they disseminated the principles of a sound and reverent philosophy. Their teachings were saturated with those ideas which lie at the basis of the Christian faith, and impose upon the spirit of man the most solemn obligations and sanctions.

In this sanctuary, where he worshiped, it is especially fitting that reference should be made to the influence of that serene scholar who united the crystalline thinking of a Platonist with the spiritual intuitions of the Hebrew seer. No Biblical scholar of his time foresaw more distinctly or faced more fearlessly the peril to which the progress of physical science and scientific criticism would subject the foundations of revealed religion. We cannot reckon the number of those whom Tayler Lewis strengthened to meet it. No one who received the impress of his catholic and cosmopolitan spirit could ever fail in reverence for the sacred oracles or share the panic of timorous half-believers who would withhold the Scriptures from the sharpest scrutiny.

II. Union College has, however, produced men of the arena rather than men of the cloister. Scholars sometimes become conspicuous by reason of their aloofness; they become influential by merging their life in the stream of common humanity and giving it direction. To shape institutions of religion and learning is to live and work forever.

The citizens of Albany and Tryon counties who petitioned for the founding of a college in the town of Schenectady to supply "men of learning to fill the several offices of Church and State" began to realize their ideal when Eliphalet Nott was called to the presidency. He was a master of assemblies and a mover of men. His fame as a pulpit orator made him president of the college, and his fame as a college administrator made him a force

in public affairs which we cannot now estimate. It is not surprising that young men drawn from the meager conditions of frontier life into contact with so commanding a personality caught the inspiration of his genius. To be with him was an education in the leadership of men. Under his tuition those who viewed life as a divine vocation became like the men of Issachar, "who had understanding of the times to know what Israel ought to do." Responding to the needs of a rapidly expanding nation, they became founders and framers of beneficent institutions. Time would fail us to name the schools of higher learning which were founded or presided over in their earliest years by ministers of the gospel who received their training and impulse from Union College. Among them are Trinity, the University of New York, the University of Michigan, Hanover, Knox, Hobart, Racine, Philadelphia Divinity School; and, in another category, Elmira Female College, Rutgers Female College, Vassar, and Smith. In shaping the most significant educational movement of the last half-century, the higher Christian education of American womanhood, it is no exaggeration to say that Union College men both pointed and led the way.

It may be a more graphic presentation of the part that Union College has taken in the statesmanship of the kingdom of God if we make a cross-section of the stream of her alumni and note the posts of influential service which at a single point of time were occupied by her men of religion. Forty years ago to-day ministers of the gospel who were sons of old Union presided over such colleges as Bowdoin, Brown, Princeton, University of Michigan, Western University, Racine, and Hobart. A Union graduate was president of the House of Bishops of the Protestant Episcopal Church. In that body were a group of Union alumni, including Bishop Brownell, of Connecticut; Bishop Doane, of New Jersey; Bishop

Alonzo Potter, of Pennsylvania; Bishop Horatio Potter, of New York, and Bishop Upfold, of Indiana. It would be difficult to select from the entire roll of her clergy five men whose influence upon the fortunes of that historic Church has been more profound and permanent.

At the same date, Dr. Ludlow and Dr. Proudfit were in the seminary at New Brunswick, shaping the theological instruction of the Dutch Reformed Church. Dr. De Witt occupied the most conspicuous pulpit in that denomination as pastor of the Collegiate Church in New York City. Dr. Wisner, also a graduate of Union, was Moderator of the Presbyterian General Assembly. Half of the theological chairs of the Presbyterian Church were occupied by Union graduates. Dr. McMasters, the founder of Hanover, and subsequently the president of Miami University, was professor of theology in New Albany, now McCormick, Seminary. Dr. Robert C. Breckenridge was dominating the thought of the Presbyterians of the South as professor of theology in the seminary at Danville. Dr. Huntington was occupying the same chair in Auburn Seminary, as successor to Dr. Hickok. Dr. Phillips, Dr. Wadsworth, and Dr. Gurley were filling the most conspicuous Presbyterian pulpits in New York, Philadelphia, and Washington, respectively.

Such selections from a list which might be greatly extended will afford some conception of the influence which this venerable institution was exercising upon the religious thought and life of our country in the five pregnant years which immediately preceded the nation's baptism of blood. It is not without significance that in the darkest hours of that tremendous struggle, when the mind and the heart of her great President were bowed with the weight of his responsibility, while a Union graduate was the leader of his Cabinet and a Union graduate the commander-in-chief of his armies, a Union graduate was also his spiritual counselor, and knelt with

him when his burdened soul cried out for God, for the living God.

III. But we turn to another field of inquiry. The characteristic note of the nineteenth century is evangelism. The Church has recovered the spirit of conquest which glorified the Pentecostal era. Wide areas have been added to the domain of Christendom and ancient strongholds of paganism have been invaded. In this sublime warfare our college has furnished her full quota of heroes and martyrs. Her president for more than sixty years began his ministry as a missionary. Cherry Valley was a rude frontier settlement when, as teacher and schoolmaster, he kindled there the lamp of religion and learning. Men of God who lit their torches at his flame could not ignore the Macedonian cry from the regions beyond. By hundreds they followed the trail of the settler's wagon through the wilds of the Western Reserve and across the rich prairies of the Louisiana Purchase. It was through the perils and pains of such unremembered heralds of the cross that in those days of slow locomotion the isolated settlements were kept from lapsing into barbarism. They planted the school beside the church, and infused into the advancing tide of migration the saving salt of intelligence and virtue. Some of them turned their feet towards the vanishing tribes of red men; and some of them went southward. A graduate of this college, following close upon the marching column of '61, established at Old Point Comfort the first school for freedmen, and began the work which to-day is bringing eight million men of African descent into intelligent citizenship.

On such an occasion as this we may perhaps consider ourselves released from the obligation to confine our praises to dead heroes. As a type of many others, let me trace the career of one who here received his diploma forty years ago, and who has become the most widely

known missionary on the continent—tireless, dauntless, ubiquitous. First a missionary to the aborigines of the Indian Territory, then a missionary in the sparse settlements of Minnesota, then for a dozen years marshaling the Church's advance along the slopes of the Rockies, in Colorado, in Montana, and Wyoming and Utah; penetrating the mining camps, where godlessness and anarchy reigned supreme, appealing to the consciences of desperate men and reminding them of home and mother. Still later we find him the apostle of Alaska, sailing away into wintry seas to brave the forces of lawlessness in their farthest stronghold and to save a simple race from extinction. He roused the Church to a sense of her responsibility, and shamed the general government into making provision for the defense of its helpless wards. Finally, true to the spirit of his alma mater, he invited a union of Churches for the redemption of that remote principality, and said of the Catholic priest whom he found engaged in the same holy service, "My heart went out to him as to a brother." For the Church of his own allegiance, Sheldon Jackson accepted the region most inhospitable, and planted the standard of the cross where the northernmost point of the Republic looks out on the bleak and lonely prospects of the Arctic seas.

But our theme requires us to take a wider range. A few years ago I received a letter from a graduate of this college who was doing yeoman service on the Pacific slope, offering himself as a foreign missionary, and saying: "I feel that I ought to be on the skirmish line." With scores of our alumni he is now enduring hardness as a good soldier "on the skirmish line." Some, like those who joined the educational forces of the new Japan, have enjoyed the speedy fruition of their labors in seeing Christian forbearance and self-restraint and humanity displacing the barbaric code which lately oppressed that now rejuvenated and emancipated nation.

Some, like Lansing beside the Pyramids and Crawford in Damascus, have been slowly rearing on the ruins of hoary civilizations the more enduring fabric of the kingdom of God. Others have simply given the last, full measure of a soldier's devotion and laid down their lives, that over their prostrate forms later comrades might press on to victory. Long and shining is the martyr roll. We might speak of Hume, whose grave is deep among the coral and pearls of the Indian Ocean and whose children are passing on through Southern India the torch which he kindled; of McQueen, breathing out his life on the deadly shores of Africa and leaving as his last message to the native chief, "I am going home"; of Preston and Butler in China; of Nevins also, glorious missionary and prince among men; of Whiting, who followed in the track of the pestilence, bearing succor to the famishing, until the plague claimed him as its victim, and over whose lonely grave the untaught children of the East paid divine honors. Such are the unwritten epics of this sublime crusade. It is something to have touched elbows in the march of life with comrades like these. Amid our centennial rejoicings we do well to bring our own poor lives under the spell of their example, and to borrow stimulus for future service from the pathos and chivalry of their story; to be reminded by them of that teaching of our Lord and Master, which we are too ready to forget: "He who saveth his life shall lose it; but he who loseth his life for My sake shall save it."

We build, like corals, grave on grave,
To pave a path that 's sunward.
We are beaten back in many a strife,
But newer strength we borrow,
And where the vanguard halts to-day
The rear will rest to-morrow.

IV. But we cannot leave the consideration of this theme without turning for a moment to that particular in which the position and influence of Union College are unique.

If the first petition for a seat of learning in this ancient town had been granted, the institution would have been known as Clinton College, based upon the Heidelberg Catechism and the decisions of the Synod of Dort. The delay of fifteen years resulted in making it Union College, with a basis as broad as the fundamental convictions of Christendom. It is doubtful whether such an issue could have been reached a century ago anywhere except in a Dutch colony. Union's most distinguished historian has painted in glowing colors that type of Puritanism personified in William the Silent, the enlightened and tolerant Puritanism of Holland. Dirck Romeyn and the Dutch burghers, who a hundred years ago directed the policy of this historic Church, illustrated the noblest qualities of the Netherlands when, in the founding of the college, they sacrificed the narrower interests of a denomination that they might advance the larger interests of Christian civilization. The union proposed and accomplished was not a union of Churches, but a union of Christians in the high walks of learning. The founders of the college took pains to guard against ecclesiastical domination by providing that the majority of the trustees should not belong to any one sect. It was their aim to establish an institution which should be a common ground of meeting for men of all creeds, where they might rub off their sharp points of antagonism, and discover underneath all superficial differences their common heritage of faith in Christ, and their common calling to patriotic citizenship. Their design is well expressed in the motto selected for Union University, "*In Necessariis Unitas, in Dubiis Libertas, in Omnibus Caritas.*"

There has never been occasion to modify the original

plan. Union College has not escaped those strifes which arise from personal idiosyncrasy or conflict of policies; but through all its history there has been no hint of cleavage along the lines of denominational preference. Here Baptists and Methodists, Cameronians and Catholics, have measured strength in the generous emulation of classic pursuits, learning to estimate at their true value the great things in which they agree, and the minor things in which they differ. The history of Union alumni bears witness that this sympathetic association has not impaired their loyalty to their respective Churches, but they have been able to distinguish between loyalty and bigotry, and to rejoice in a brotherhood that is broader than their particular household of faith. The influence of that catholicity which has prevailed here is illustrated by the fact that an honored son of this college, imbued with its spirit and endeared to its faculty by his manly and Christian qualities, is to-day the trusted coadjutor of that enlightened prelate who represents the See of Rome at the national capital.

Eternity alone can reveal how much the irenic spirit of Union College has done to soften sectarian asperities, to extend the reach of Christian charity, and to hasten the fulfilment of the Saviour's prayer for His disciples yet unborn, "that they all may be one, as thou, Father, art in me, and I in thee."

This may be still a far-off event, but it is a divine event, and toward it the deepest longings of Christendom, inspired by the Holy Ghost, are steadily tending. To labor for this blessed consummation, our college stands irrevocably committed by her charter, by her traditions, by the life-work of that great cloud of witnesses who, in spiritual presence, now encompass us.

Amid the rejoicings of these commemorative days, fragrant with hallowed and inspiring recollections, let us consecrate ourselves anew to this holy purpose, and

breathe for our alma mater the prayer so eloquently voiced by her distinguished orator of fifty years ago: "Honored Parent! Heretofore you have been the home of religious toleration. May you be so still. Thus far you have been the nursery of free spirits, of a comprehensive and large-minded but reverent philosophy; thus may it always be. . . . And when the term of fifty years has again rolled away, and your children and children's children shall come back to celebrate your praise and write up your records, may it be found that this is then the home of brave and true men — of men braver, truer, holier than we, that better and wiser spirits have risen up to direct your counsels, and that a higher scholarship and a deeper sanctity are sending out from these shrines rich blessings on the world."

Conference on the Relations of Religion and Education.



ADDRESS

BY REV. A. C. SEWALL, D. D.

Minister of the First Reformed Church, Schenectady, N. Y.

WE are met for friendly conference. It is assumed at the outset that we are not all agreed. Our aim is not contention, however. We seek not to defeat or even to persuade, but to enlighten and to help each other. The results of our conference ought to be the more valuable because of our difference of standpoint and diversity of view.

Our theme is broad and of great importance—"Religion and Education." A thorough discussion would require the consideration of religion as such, and of the different religions as they appeared among men, with the relation of each to education. I anticipate, however, that we shall, in this discussion, understand by religion Christianity, and by education culture.

Religion without education quickly degenerates into superstition and idolatry. It is of the very genius of Christianity, and helps to mark it as divine, that it both requires and promotes education. We shall heartily agree, I think, with Dr. Storrs, that, "Whatever else is

true or not, the superlative educational force of the world appears embodied in this system of faith which came by peasants as its ministers, and the Son of a carpenter as its mysterious sovereign Teacher."

Christianity requires education to master its written documents and rightly to read its history; it promotes education by its appeal to thought, the challenge which not a few of its truths throw down to the human reason, and by the stimulus it gives to the very highest possible personal attainments. It is a simple matter of history that the free public school, the college, and the university, are all the outgrowth of Christianity. Wherever education has sought to divorce itself from religion, however, culture has gradually lost the virtuous self-control necessary to guide it to noble ends. Unless education, according to Dr. Channing's fine conception, "unfolds and directs aright our whole nature; unless it calls forth power of every kind, power of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly and to pursue them efficiently; power to govern ourselves and to influence others; power to gain and to spread happiness," it fails of its true end and becomes an instrument of evil.

"Clear ideas," says F. W. Robertson, "do not advance the soul one step toward the power of doing what is right, neither has cultivated understanding any necessary connection with strengthened, much less purified, will, in which alone moral excellence lies." Christianity alone can purify and give that strength to the will which shall make it the capable and trustworthy guide of an ever-advancing culture.

We, therefore, wed Christianity and culture, religion and education; or rather, we rejoice that they have been wedded in a higher sphere than the humble sanctuary of our thought; and we, therefore, feel justified in pronoun-

cing, "What God hath joined together let not man put asunder."

The appropriateness of our theme to this place requires but the briefest explanation. Union College, in celebrating her one hundredth anniversary, is not disposed to forget the place where she was born. Personally, I feel justly proud to-day to be the official successor of that far-seeing, liberal, and large-minded man, Rev. Dr. Dirck Romeyn, the seventh pastor of this First Reformed Church, to whom the Dutch Reformed denomination, Union College, the City of Schenectady, and the State of New York owe so large a debt of gratitude. I hold in my hand the original agreement entered into by a meeting of citizens, called at Dr. Romeyn's suggestion and at which he presided, pursuant to which the Academy was built, which, ten years later, and largely under Dr. Romeyn's influence, became Union College. It is significant of the wise catholicity of the founders that in the original charter of the college a clause was inserted providing that no religious denomination shall ever acquire a majority in the board of trustees. The college was meant to be in reality as well as in name a Union college, admitting to all its privileges and on an equal footing young men desirous of liberal culture, whatever their personal religious preferences. From the beginning the college has aimed, and it still aims, to be true to the purpose of its founders, nor will those who now administer its affairs consent to limit the execution of that purpose by the old-time conceptions of liberality. They rather seek to keep fully abreast of the times in the effort to maintain the broadest catholicity consistent with loyalty to truth as such, whatever its source and aim.

We, therefore, welcome to this discussion to-day representatives of different bodies of Christians, that each may freely speak from his own standpoint of the relations between religion and education as he conceives

them, or of methods, tendencies, needs, requirements, encouragements, as each may deem conducive to the best results of our conferring with each other.

Permit me to preface the introduction of the several speakers with this simple sentiment: May that unity of all true believers for which Christ Jesus prayed be not inconsiderably promoted by this and all kindred assemblages.

It gives me pleasure to introduce as the first speaker of the afternoon a gentleman who represents that great movement to which England and the world owe so much for the revival of spiritual Christianity, as well as for its educational institutions, the Rev. B. B. Loomis, of the Class of '63, now pastor of the Methodist Episcopal Church of Canajoharie, New York.

ADDRESS

BY REV. B. B. LOOMIS, D. D., PH. D.

Class of 1863.

REPRESENTING THE METHODIST EPISCOPAL CHURCH.

MY heart is filled with a twofold joy to-day. I am permitted to return to alma mater and unite with my fellow-alumni and the citizens of this goodly city in celebrating the centennial of Old Union—and I am also, through the genuine catholicity which makes the name “Union” more than a mere empty title, given a few minutes in which to represent the Church of my choice, my spiritual alma mater, and trace some of her work for religion and education by the side of Union College, down through the century.

Methodism was born at a university and in a revival, and hence has always been in a high degree favorable to both religion and education. The youngest of all the great denominations, its earnest evangelizing spirit has given it remarkable success in gathering people into Christian congregations, and training them in habits of religion and virtue.

Anticipating the discovery of the correlation of forces by half a century, the early Methodists soon learned how to transmute the spiritual fervor of their converts into religious activity, and developed a zeal which has led the Church to push out with the advancing tides of immigra-

tion and plant the institutions of Christianity on the ever-widening frontier of our civilization.

Its system of circuit-preaching, by which one earnest man could supply a dozen or more scattered hamlets or country neighborhoods with religious services, was admirably adapted to pioneer work, and enabled the denomination to lay broad and enduring foundations for the great Church which has since arisen.

The economy of Methodism provides for the use of her forces with the least possible loss of power. Through her unique system of pastoral supply she has no vacant pulpits and no idle pastors. The frequent changes in the pastorate of the churches keep the great fundamental truths of Christianity, with their divine impressiveness and saving power, constantly before the people, and the Divine Spirit has greatly honored the simple, plain, practical preaching of the truth as it is in Jesus.

It is a matter of simple historical accuracy to say that Methodism stands to-day the largest, and numerically by far the strongest, of all the Protestant denominations of America.

Her various branches on this continent have now a total of four million five hundred thousand communicants, ministered to by more than twenty-nine thousand clergymen and sheltered in nearly fifty thousand places of worship, of all classes, from the lowliest to the most magnificent, with an aggregate value of one hundred and fifty-seven million dollars. Special care has always been taken of the children and youth, so that the Sunday-schools of American Methodism enroll more than four million members and the Young People's Societies, known mostly as Epworth Leagues, are to-day over a million strong.

While building up this colossal ecclesiastical structure, Methodism has not forgotten the claims of needy and suffering humanity. Her philanthropic and eleemosynary enterprises have been on the same broad scale.

Her bishops now circumnavigate the globe in their official visits to her world-wide missions. A few years since, when, for the first time, the annual missionary contributions of the Methodist Episcopal Church aggregated a round million of dollars, the missionary secretaries received a congratulatory note from Dr. R. S. Storrs, expressing the hope (while implying a fear) that the effort was not a mere spasm of benevolence, and that the grand advance would be maintained. The contributions of the Church have never since fallen below that mark, and last year, amidst all the financial stringency of the times, \$1,137,000 was poured into the treasury of the parent society, while half a million of dollars more were contributed by the Women's Home and Foreign Missionary Societies for the same great cause. The Board of Church Extension of the Methodist Episcopal Church has during the twenty-eight years of its existence received and disbursed more than \$5,000,000, and aided in the erection of over 9000 churches, while for several years past the denomination has been building churches at the rate of two for every working day in the year.

Though but a young Church, having celebrated the centennial of her organization less than eleven years since, she has already established her hospitals at various points and instituted homes for the indigent aged and for homeless children; and in every department of real religious work this Church has been striving to obey the mandate of her divine Lord and Master, to preach the gospel to every creature, and fulfil the design of her existence by spreading Scriptural holiness over the land.

The Methodist Church has also always been the firm friend and earnest advocate of education, in both its elementary and its higher forms.

The slur of illiteracy has sometimes been flung at Methodism by those who were ignorant of her origin and history; but facts show conclusively that no one de-

nomination has done more to awaken and train the intellect than has she.

It is true that from the first the denomination has admitted many laborers into the ranks of her ministry who were not liberally educated, but this has been from the necessities of the rapidly-growing work rather than from choice, and the proportion of such is every year decreasing, while a large number of graduates from both college and theological seminary enter the Methodist ministry annually.

John Wesley, besides writing and printing many works of his own, also abridged and published many other books for the use of his societies in England, and made all his itinerant preachers agents for the dissemination of this literature among the people.

American Methodism, soon after the organization of the Church in 1784, established a religious publishing house in the City of New York on a borrowed capital of \$600. This establishment has grown and expanded with the growth of the Church until now there are branch houses in the principal cities of the land, with an aggregate capital of over \$3,000,000.

During the past century \$50,000,000 worth of religious literature has gone from this source into the homes of the people, leaves from the tree of life for the health of the nation. A great family of denominational periodicals has sprung up, of widely differing characteristics, from the stately review, filled with the results of the ripest thought and the highest culture, down through the ranks of the family religious newspaper, the organ for the young people's societies, the teachers' journal and the children's papers, all ably conducted and vigorously sustained.

The total circulation of such periodicals in all the branches of American Methodism is not less than three and a half million copies, and it is impossible to ade-

quately estimate the leavening power for good exerted by all these magazines and papers.

The Methodist Episcopal Church also, very soon after taking an organic form in this land, showed its devotion to the cause of higher education by establishing an institution of learning, known as Cokesbury College, at Abingdon, Maryland. This school, of high classical grade, did good work until twice destroyed by fire, and was the peculiar charge of the pioneer bishop, Asbury, who went up and down the land preaching on the close relations of religion and education. The spirit of the primitive bishop has been preserved in the Methodist book of discipline, which makes it the duty of every pastor to preach specifically on the subject of education, and to take an interest in all the young people of his charge who are seeking the advantages of higher education.

Cokesbury College was the first of a long line of educational institutions originated and fostered by the Methodist Church. Besides the educational work of Southern Methodism, the Methodist Episcopal Church has now in active operation no fewer than sixty theological seminaries, colleges, and universities, having property in lands, buildings, and endowments amounting to \$24,000,000, with instructors to the number of 1600, and 25,000 students. Several of these institutions are, as the name implies, real universities, like our own Union University, having several complete departments, as those of liberal arts, law and medicine, or theology; or the fine arts of music, painting, and architecture.

At the apex of Methodist educational institutions stands the newly-organized "American University" at the national capital. This institution, which is for post-graduate study only, is planned on the broadest scale, and aims to promote the highest and most thorough scholarship.

Any view of the work of Methodism in education

would be far from complete which omitted all mention of her fifty-six classical seminaries, where college preparatory work is done, and many young people who never reach the college are fitted to do well their work in life.

It is but just to add that no small fraction of the educational work of Methodism for the past twenty-five years has been a labor of love and Christian benevolence among the colored people of the South, nearly \$3,000,000 having been expended there within that time.

Thus it is seen that the Methodist Church has been from the first, and never more so than now, the firm friend of true culture and real piety, believing that science and religion, the knowledge of the works and of the Word of God, should ever walk the earth, like twin-sisters, hand in hand to honor God and bless mankind.

ADDRESS

BY REV. WALTER SCOTT, A. M.

Class of 1868.

REPRESENTING THE BAPTIST CHURCH.

I COUNT it a privilege on the present occasion to speak for the Baptist people on the subject of Education. The theme assigned is "The Spirit of Baptists toward Higher Education." Their views on higher education do not differ materially from their views on education in general. I may, therefore, be allowed to give these general views on this important interest.

First, the Baptist's attitude toward public education. His views on this subject are shaped by his views as to the relation of Church and State. It may not be necessary to say in this presence that Baptists have always stood for the complete severance of Church and State. If it be granted that public education is one of the functions of society organized in government, and Baptists so believe, such education should be conducted without control or interference on the part of any religious body. Such control or interference is a union of Church and State in a greater or less degree. Let the citizenship of the land develop public education on a broad and popular basis, neither offending nor propagating the religious preferences of any part of the community. As nearly as possible it should be colorless in a religious way. On

the other hand, irreligion must not be suffered to make public education a propaganda. In no school of the people let a man's faith be evil spoken of, nor any man's doubt. Other places abound for religious instruction and discussion. In brief, the Baptist's position toward public education is one of cordial sympathy as a citizen. He recognizes its necessary limitations, but believes no other agency has done or can do the work so well. Let its work stand.

As to the development of public or State, as distinguished from National, education the Baptist holds pronounced opinions. Here, also, his religious views color his opinions. The Baptist Church is preëminently a democratic body. It has been called an ideal republic. Every member has a voice in its affairs. What may be called a dual ballot—that is, male and female suffrage—has long been the order in Baptist churches. Their strength has lain in the body of the people, rather than in what are called the higher and lower classes. These facts put the Church in sympathy with the people. It believes in the rise of the people, or, if you prefer, of all peoples. It has no fears of vast popular movements. They are to be expected, and result in good. Baptists hold, from their strong, democratic spirit, to the proposition that equal privileges should be open to all youth in public education. To apply and illustrate this proposition would take more space than is here given. It must suffice to say that this principle has scarcely been put in practice as yet in any community, much less in any State. There is a difference in every city between the wealthy and the poor sections. There is a distinction in every State between the rich and the poor district, between city and country. The truth seems to be that the State has not yet placed its hand firmly on the education of its youth. Country district, town, or city management, purely local and limited agencies, baffle society in

its aim after equality of educational privilege. Massachusetts, always in the van in public education, has taken important steps in recent legislation. Other States are wheeling into line, but nowhere is the goal yet reached. Public education should be lifted out of the narrow limits hitherto existing and recognized as one of the chief interests of the entire commonwealth. The times are ripe for a comprehensive plan of State education which shall insure equality of educational privilege to all youth.

Turning to National as distinguished from State education, Baptists hold a similar attitude. Give all youth of the nation their birthright—equality of educational privilege. It is, of course, conceded that the States have a sphere of educational work into which the nation may perhaps never enter, and that States may vary in their educational policy. But it remains that the nation has an educational opportunity and duty. It has already its naval and military schools and other agencies. A single battle may cost as much as a college or university. No one believes our nation will stop here. The conception of a national university is not new, but it has not taken definite form. The idea has been advanced and advocated by some of the most practical men of affairs the nation has produced. Give the nation a few men with the instincts of educators and statesmen to lead, and the vague aspirations looking toward national education will be soon embodied in legislation and institutions.

Such an enterprise may result in good by preventing the States from enterprises in the way of State universities, if by university is meant an institution for professional and graduate study. Such work involves large funds, teaching power, and appliances. It is expensive and needless for most States. Let fewer but better universities be the new order. If the State carries its youth

from kindergarten through college or its equivalent, university work may fall to the States on a joint basis or to the nation. However these matters may be wrought out, the Baptist holds to a public educational policy which shall give each youth his birthright — equality of educational privilege.

Second, the Baptist's attitude toward the denomination in education.

Baptists believe the denomination also has a place in education on account of the limitations of public education. Such limitations appear in the teaching fostered under a public system. These have been partly suggested. It is not possible to enlarge upon them here. Under both public and denominational systems, especially in the highest ranges of study and teaching, freedom of teaching, or *Lehrfreiheit*, and freedom of study, or *Lernfreiheit*, must be defined and guarded. With such freedom, however, there must go responsibility, for freedom and responsibility cannot be separated.

Public education is limited in another way. Each community or commonwealth works by itself. Nation stands apart from nation, State from State. The denomination is an inter-state, or rather an international, agency which may run to and fro over the entire earth. It is not bounded by national limits, but is a commonwealth diffused among the nations. Here is an opportunity not to be lightly passed by. It is greater to-day than ever before. They err who think the denomination is a spent force in education. It is rather an old force under new and favorable conditions. The British War Office touches to-day with telegraphic finger half of the globe. A great religious body with membership in all parts of the earth reaches humanity by its educational effort as never in the past.

Baptists again believe the Christian denomination has a place in education, because religion furnishes a basis

and motive for education. Nothing moves man so profoundly as religion. It stirs the deepest sentiments of the heart. It begets the purest and holiest enthusiasms. Under its benign teachings a nobler type of manhood thrives and human brotherhood grows apace. State and National education, while not formally religious, owe their origin to its pervasive spirit, which, like heaven, spreads through the body politic, and, like the sun, sends its light everywhere. Religion molds the foremost races, and lifts the lowest stratum of humanity to a loftier plane. The most powerful motives for self-improvement and for the betterment of humanity come from the spirit of religion. It is the strongest factor in universal education.

Still further, the experience of Baptists in education strengthens their faith in it. Many great teachers have arisen in this communion. It has given to American education an Anderson and Dodge, a Wayland and Sears, a Kendrick and Hackett, a Robinson and Strong, a Broadus and Andrews, a Curry and Harper, a Welling and Boyce. Strong supporters of this work have also risen up among Baptists who have given their wealth to education. This has increased more in recent years. The denomination has founded and maintained numerous schools, academies, colleges, and seminaries. Reports of the Baptist denomination give statistics on this head. I venture merely to summarize them.

Colleges and theological seminaries in the United States: 42 institutions, 789 teachers, 10,322 pupils, \$22,884,991 total property.

Total institutions in the United States (including above, with some additional colleges and numerous academies): 159 institutions, 1,846 teachers, 31,337 pupils, \$31,927,624 total property.

The American Baptist Missionary Union (largest Baptist missionary society) has in Europe, Asia, and Africa, 1,246 schools and 26,214 pupils.

TOTALS.

United States	31,337 pupils
Other countries (estimated), Caucasian	2,000 “
A. B. M. Union, missionary fields . . .	26,214 “
Other societies (estimated)	13,000 “
	<hr/> 72,551

The majority of these pupils are in schools of secondary grade and higher.

These institutions were started from the noblest religious motives. Their teachers put their heart into the work. Their students have been a blessing to the world. To-day these schools stand by the Hudson, the Mississippi, the Congo, the Ganges. This effort is moving on in the great world centers, at London, Calcutta, Yokohama, Chicago, Washington, and in remote and neglected places among poor and obscure people. It aims at the backward as well as the foremost races. None can contemplate the educational work of this or of other great Christian bodies with indifference. The work is a growing, not a waning, enterprise. It is a rosy dawn, not a fading day.

The Christian denomination is thus a world-wide force in education. State and nation plan for a limited population or area; this contemplates the training of the race. Measure its field—it is as broad as the earth, as extensive as humanity. How can it lay down its work without being faithless to a great opportunity? On the contrary, it must organize and correlate its agencies better than in the past. Let it continue to train and send forth leaders. Let it fire the heart of nations with a generous sympathy for their own populations. It may appeal to men of wealth to consecrate their wealth to this cause, which lies at the basis not alone of social progress, but of the very life of society. It gives humanity a true ideal and leads on to equal and universal education.

There is no time to enlarge upon these themes, but ampler treatment would put in stronger light the idea I have tried to emphasize, that the Christian denomination has a broadening field and opportunity in universal education. I may name in this connection one characteristic fact of our times—the consecration of great wealth to education. Go back a quarter of a century. Who could foresee the recent vast accumulations of wealth? Or who could foretell the great benefactions of men of wealth to education? Cooper, Cornell, Colgate, Pratt, Drexel, Stanford, Hopkins, Fayerweather, Slater, Peabody, Rockefeller,—we cannot even call the roll of names that will never fade from the memory of humanity. If education ranks among the first interests of the race, these men stand among the truest benefactors of mankind. They are master-builders in rearing the fabric of a better social order. Analyze the lives and motives of these men, and it will appear that a religious motive directly or indirectly impelled them in their undertakings. They were not disobedient to the heavenly vision. This will not cease. Men will devote wealth in the future to education as they have done, but in a larger way and on a broader plan. They have given millions; they will give tens of millions.

Mark, also, how plans have grown. Peter Cooper gave to the youth of a city, Ezra Cornell to the youth of a commonwealth, Daniel Slater to a neglected race diffused over the South, George Peabody to another race in the same region. A Christian philanthropist will rise up in the future to devote his wealth to the better training of youth, not in a city, state, or nation merely, but the whole world over. Such a gift will mark a new era in universal education. The administration of such gifts is to-day possible to a degree never before equaled in human history.

Third, the Baptist's attitude toward denominational coöperation in education.

The times are not ripe for full coöperation as yet, because the world-field is so vast that they who work in it scarcely touch each other. But soon the vastness of the field will show the necessity of joint labor in universal education. How such union of effort may be effected we cannot discuss here, but a law of organization or principle of coöperation will, doubtless, touch these great and beneficent educational forces of our common Christianity. Already there are suggestions pointing along this line. The Chautauqua movement has a home in many parts of the world. The international Y. M. C. A. work is established far and wide, and is pushing forward with a spirit big with hope. Christian denominations have their schools in all lands. The printed page and the teacher have an open world before them. I point to the history of this college, standing at the threshold of its second century, as an illustration of such coöperation of Christian men. Eliphalet Nott, the Presbyterian; Alonzo Potter, the Episcopalian; Francis Wayland, the Baptist; John Newman, the Methodist; Tayler Lewis, of the Reformed Church, labored side by side, loyal to the Churches of which they were ornaments and the cause of education of which they were promoters. Whatever may be the future of this college,—we confidently hope it may be one of honor and usefulness,—the idea on which it rests is destined to have a large place in Christian education throughout the world.

I have sought briefly to give the views of Baptists on public education, State and National; on denominational education, and on the coöperation of Christian denominations in education. Baptists believe the Christian idea to be fundamental as a basis, motive, and inspiration. It is the Son of Man who brings to the sons of men in all the earth equal privileges in religion and education.

The work goes forward as Baptists view it. Events and upheavals may seem to check advance, but they do

so in appearance only, not in reality. Mental and spiritual forces, like the great operations of Nature, the falling dew, the spread of light, the growth of harvests, move silently but surely. A fairer social order is rising; but, as in the rearing of the ancient temple, we hear no sound of chisel, no blow of hammer. To that regenerated form of society we may apply the immortal words of Milton: "Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full noonday beam, purging and unsealing her long-abused sight at the fountain itself of heavenly radiance." Or it may be like the earthly dawning of the prophetic vision, fair but long delayed, of a new heaven and a new earth wherein dwelleth righteousness, where knowledge fills the earth as waters cover the mighty deep.

ADDRESS

BY REV. THOMAS E. BLISS, D. D.

Class of 1848.

REPRESENTING THE PRESBYTERIAN CHURCH.

THERE is an atmosphere, it is said, imperceptible to many, but which in fact gathers around every institution of learning in the land. The philosophy of a certain institution or college used to be often spoken of as having come from the atmosphere of that region. It is so to-day with regard to Old Union. In many things there is a peculiar atmosphere which is found here, and which is represented in the motto on the seal of our beloved mother: "In essentials, unity; in non-essentials, liberty; in all things, charity." This spirit has taken strong hold of the great body of the graduates of this University. As one of its representatives in the East for years, and for more than a quarter of a century in the West, I think I can bear good testimony to the fruitful and beneficent results which have come from the cultivation of the spirit and principle presented in that motto. In my own native State of Massachusetts we were wont to boast of our deep interest in education. Our forefathers had hardly landed in the region of Massachusetts Bay or on Plymouth Rock before they began to consider the question of education. Old John Harvard, a Puritan divine, founded Harvard College as

early as 1636, by giving eight hundred pounds sterling, and that institution has lived on and has been a power in the educational world. Yale took its rise in the beginning of the eighteenth century. It started with only a few books contributed by the neighboring ministers in that region, but its onward progress has been marked with power; and all along there have been great glory and honor attending the history of that institution. Turning now to Dartmouth — Old Dartmouth, where Webster graduated, and that prince of flowery orators, Rufus Choate,— we find there that education was one of the first things which took hold of the popular mind. Old Dr. Wheelock, early in the enterprise of settling the State of New Hampshire, there founded an Indian school. Many imagine that Indian education is a modern thing. Oh, no! Our fathers did ten times more of that work in proportion to their means and numbers than we are doing to-day. They founded Dartmouth College as an Indian school. Then it was endowed by Lord Dartmouth, and rose to its present position of honor among the great educators of the East. Williams had a similar origin, though not an Indian school. Amherst came on later; then Brown. I was settled once within fifteen miles of Brown University, and I love it almost as well as any other, though not quite as well as Old Union. It is one of those honored institutions that took their rise in the early history of New England, and which have done a mighty work in sending out master-minds for the education of the nation, who have scattered far and wide from the Atlantic to the Pacific, and have done, and are doing, a beneficent work in laying foundations broad and deep in all the new and rising States of the great West.

But we must not dwell too long upon this subject. I have been exceedingly pleased to hear the reports of the work of the Baptists, but when we come to speak

of the early Presbyterians, Congregationalists, and Dutch Reformed — as we used to call that Church; and it is an honored name, the Reformed Church, now called — we find that they were often blended in their great religious and educational enterprises. As late as 1845, if I remember correctly, the Presbyterian and Congregational Churches were united as one in the support of Home and Foreign Missions. New England sent out her young men and maidens and settled all the western region of New York State very largely. When I was there near Rochester supplying a pulpit some years ago, they requested me to write the history of the Presbyterian Church. When I looked through the old records of that Church I found it had a creed as sound as its songs, ringing clear on all the fundamental doctrines of the kingdom of our God; and yet it was for sixty years in its history a Congregational Church, founded by a colony from Pittsford, Vermont. So I might go on to almost any extent showing how the blended strength of these two great bodies has wrought grandly in the great work of education and the greater work of the kingdom of our God.

But let me come a little closer to the present. Having spent most of my ministry upon the frontier of the West, I would like to show you briefly how these things work together. "In essentials, unity. In non-essentials, liberty. In all things, charity." Some years ago when I left my charge in the Old Bay State, I went to the Upper Lakes, and there, upon the shores of Lake Superior, at Hancock, I organized a Congregational Church. Within six months after I went there we had members of seven different religious bodies who were members in good standing in that Church; yet I never saw a more united Church. Its members worked together harmoniously; they were all seeking one common object, the advancement of the Redeemer's kingdom, the salvation of im-

mortal souls. I witnessed some beautiful sights in my own home there. Many times after its occurrence the fact impressed me that upon a certain evening which I now recall there knelt side by side in prayer in my house members of these seven different religious bodies; yet no one would ever have dreamed that they ever belonged to different religious denominations; no one would ever have thought that they had not been from childhood in the same religious family. I also found that there was just as much readiness to coöperate. The spirit was large—in the great essentials they were one; private opinions they held without disturbance, but in working together for God they were a unit.

Again and again it has been my privilege to do this same thing. I am pastor to-day of a church in which there are representatives of some half-dozen different bodies among its members. We never think of that difference. We all work together and pray together. My friends, I have found some of the sweetest hours of my ministerial life of over forty years among those blended souls, singing the songs of Zion, working and praying together, and for the common welfare of Christ's kingdom. Ecclesiastical form is one of the smallest things we have to consider. It is the union of hearts, the union of sympathy, the union of aspiration—all drawing their inspiration from that divine fountain which flows from the pierced side of our precious Saviour—in this is the hiding of the strength of the kingdom of our God in this world. It is to these great things that we need to give our thoughts, the things that when rightly presented bring souls together as one, so that they all speak and sing in the sacred "language of Canaan." Yes; that is one of the beautiful things that I can recollect here in other days, even in this old city of our great love. We wish you to understand that we intend to carry forward that spirit of Christian union

more and more in the West. It is doing a great and blessed work there. Different religious bodies have their place and value; but in communities where there are only a few, perhaps half a dozen, Christians, of as many different denominations, there comes in the need of union and of blending of hearts in the work for the Master, which is attended with the most benign results. In educational matters, let me say that our Methodist friends have the start in that region, and we are very glad of it. The conditions are such that we may find it necessary to unite in one great Union University, taking dear Old Union as our model; and I have recommended it again and again. I was glad that Dr. Alexander to-day made mention of the fact that in this college and in its Board of Trustees there never had been any discord between the various denominational elements. It is one of the secrets of power in the educational and religious world that we, especially in earlier frontier work, hold fast to the motto of dear Old Union; and with that we expect to win success, success not only in educational matters, but also that success which is higher—success in the up-building of the Redeemer's kingdom among the great mountains of God, where, we trust, it shall stand so long as time shall endure.

ADDRESS

BY REV. WILLIAM D. MAXON, D. D.

Class of 1878.

REPRESENTING THE PROTESTANT EPISCOPAL CHURCH.

IT is one advantage of a conference of this kind that each speaker can contribute his own especial thought, and so add to the sum total of thoughts. I regard this subject somewhat in a general way, and perhaps more especially from a philosophic point, with some consideration of the particular difficulties which obtain in the matter of applying religion and education. If I were asked to speak specifically of the contributions of the Church of England and the American Episcopal Church to-day to education, I should have no need to feel ashamed beside the quota of results that have been presented here this afternoon by our Baptist and Methodist brethren. However, I do not feel myself quite justified in speaking specifically of the results of the work of the American Episcopal Church in matters of education and religion; and I can only trust that as I speak as a loyal member of the American Episcopal Church, born and bred in it, you will take what I say as reflecting in some measure, though very poorly, the convictions which obtain in the Protestant Episcopal Church concerning the relation of religion to education.

"It is the chiefest of good things for a man to be himself."

This saying of Benjamin Whichcote, sometime Provost of King's College, Cambridge, will, I am sure, find full response in all who look for a real relation between religion and education. *It is the chiefest of good things for a man to be himself.*

(a) It is one side of an eternal truth. The personality of man is real. No man is worthy of the name who does not respect his personality. Every man fails to be what he ought to be who is not *educated* up to the possibilities of his personality—to be himself; his real, true, best, and fullest self.

(b) But there is another side to the eternal truth, and I cannot forbear to give this also in the words of the same old English scholar and churchman :

"He that taketh himself out of God's hands into his own, by-and-by will not know what to do with himself."

The personality of God is also real. Apart from God no man can really know himself. That, therefore, is no true education which does not, directly or indirectly, sooner or later, establish a living intercourse between the personality of man and the personality of God. That is a defective education which, tending to take a man out of God's hand into his own, puts him on the destructive broad-way of not knowing what to do with himself. For if the way of men lead not finally to God, who is the supreme consciousness of the universe, then man, indeed, shall be hopelessly lost amid the *unconscious* things of the universe.

The relation, then, between religion and education is fundamental, and continuously necessary. In a real sense, religion and education are one and the same thing; for *religion is the education of the full man*, the educating, drawing-out, and leading forth of all the human faculties, forces, and feelings up to their unity and completion in the divine.

But our subject, I take it, is not transcendental, but practical. Religion has a commonly accepted province, and education another. Can the two provinces touch with mutual advantage? For us, religion means Christianity, and education stands for the pursuit and acquisition of modern knowledge. What relation do these bear one to the other? Are they enemies? Should they not be friends and co-workers?

1. The extreme partizans of secular knowledge insist that religion and education have nothing in common—that education is scientific, natural, progressive; while religion is transcendental, visionary, traditional, and stationary. Such opinion was prominent when I was in college, seventeen years ago. We young men were quite sure of the value of scientific education, but we were much mixed about religion; we had a keen appreciation for the great names of Darwin, Spencer, and Huxley, but we had little or no vital interest in that *Name which is above every name*. The opinion still extensively holds. Many students, convinced of the conclusions of modern science, think it incompatible with their allegiance to knowledge to hold still to the Christian religion. The opinion has been popularized by Mr. Ingersoll, and to some extent by the novels of Mrs. Humphry Ward.

But there are signs of reaction and revolt. Certainly the awful revelations that have been made in the city of London concerning the compatibility between the grossest immorality and the extreme of the culture of secularism have made the whole civilized world sick of an education divorced from religion. Mr. Benjamin Kidd's "Social Evolution" is a strong mark of the rebound from the dogmatism of secularism, in its clear recognition of the power of religious belief in the evolution of society. Mr. Balfour's "Foundation of Belief" indicates the compatibility of political leadership with clear convictions of Christian philosophy. Prof. George Romanes, who

twenty years ago put forth a "Candid Examination of Theism" with a skeptical conclusion, has lately died in the communion of the Church of England, having left notes upon a "Candid Examination of Religion," treated from the standpoint of fact, while the words of James Anthony Froude in one of his recent works are reassuring: "Science grows and observers are adding daily to our knowledge of the material universe, but they tell us nothing of *what we most want to know.*"

Now, it is the Christian religion which tells us specifically, enthusiastically, authoritatively of *what we most want to know.* Considering the precariousness of this earthly life, we may well ask, What is the use of this feverish pursuit of modern knowledge, with its prolonged and complicated process of education, if men shall acquire from it nothing permanent, nothing to outlast his earthly and temporal experience? Yes, it is religion, Christ's religion, which tells us what we most want to know; it is religion, Christ's religion, which unveils and injects eternity into the midst of time; it is religion, Christ's religion, which gives coherency and unfailing inspiration to the pursuit of knowledge; and, therefore, this religion must enter into education and continue with education throughout the whole course of man — religion in the education of the home, religion in the education of the school, religion in the education of the college and university, religion in the education of the busy after-life in the world.

2. But what is the Christian religion? Here is confusion. Here is the difficulty of bringing religion and education together. Christendom is divided and subdivided. The chief teachers of Christ's religion differ greatly as to what constitutes its essential truth and efficacious methods. They are jealous of their respective convictions. Hence the Christian religion is banished from where, next after the home, it ought to be taught —

in the public schools. But so intense is the division of Christendom that both secularists and religionists unite in the one cry, "The School for the State and the Church for God." But that cry is not consistent with the claims of the Founder of the Christian religion. He came to bear witness to the truth. He said, "All power is given to Me in heaven and in earth." He sent the Divine Spirit to guide the world into the fullness of the truth. How, then, shall this supreme and universal Master be excluded from anything that conduces to the welfare of man? Shall He who bade men to love God not only with their hearts and souls but with their *minds* as well be denied His rightful place in the realm of knowledge—in the school, the college, the university? Nay, He who is supreme *above* all is, indeed, supreme *in* all.

But, alas! Christ is barred from his universal domain very largely because of the unhappy divisions among those who bear His Name. Nevertheless even here are signs of reaction and revolt. Across the lines of our divisions there has been raised a cry which, when fully caught up by the voice of our common Christianity, shall level to the ground the walls of sectarianism. That cry is, "Back, back to Christ! The School, the State, the Church—all for God." Certainly, since 1886, when the Church of which I have the honor to be a minister put forth its platform of church-unity, there has been a remarkable interest in overcoming the divisions of Christendom. There have been many discussions and conferences, many biddings to prayer, and many sermons preached. All western Christianity, from the Pope at St. Peter's to the humblest missionary worker on our borders, has felt the thrill of the call to unity. It is a difficult problem—one that will not soon be solved; but one that must be solved if the power of the living Christ shall, indeed, have rightful sway over the opinions and prejudices of men; and when the problem of church-unity is

solved, the problem of religion and education will need no solution.

Then, indeed, shall be witnessed the restoration of that image which the famous Dean Colet, of St. Paul's, set up in the noble Christian school he founded in London in 1510. It was an image of the Child Jesus standing over the master's chair in the attitude of teaching, with the motto, "*Hear ye Him.*"

ADDRESS

BY REV. FREDERICK Z. ROOKER, D. D.

Class of 1884.

REPRESENTING THE ROMAN CATHOLIC CHURCH.

IT would be a sort of profanation to try to put into words the feelings with which I have come here to-day to speak to you and with you. These feelings are too profound and sacred to admit of any description. I have been invited to take an active part in the centennial celebration of my alma mater, and the respect and love with which I have ever regarded her have to-day mingled with them a kind of awe, the most natural evolution of the reverence which preceded it, when I consider that she is now venerable, not only for her office as teacher of men and maker of men's characters, but also because her brow is circled by the hundred years of a glorious existence. I feel honored by this privilege of speaking to-day; I feel glad to be alive to participate in the first centennial of Old Union.

You have asked me to give the view which the Catholic Church takes of the subject of religion and education. It is not a difficult thing to do; for the position of the Catholic Church in that matter is definitely and clearly formulated, and within her fold there is no chance for a diversity of opinions about it. Her teaching in this regard is the logical outcome of the great fundamental

principles which permeate by their influence her whole system — principles about which, or about the evident and necessary deductions from which, she admits no discussion.

Let me then, briefly, expose to you these principles, and I am sure that you will agree with me that the stand taken by the Church regarding the relation of religion to education is but a necessary conclusion. In the first place, the Church recognizes as existing two distinct orders — the natural order and the supernatural order; the order of nature and the order of grace. To her the supernatural order is just as real, and, for rational creatures, far more important than the natural. In her doctrine there is no place for the theory that man was created to work out as best he may a natural destiny, or by the use and perfection of his natural faculties to progress through grades of evolution to a better and fuller knowledge of himself and the universe, and consequently to a better and fuller existence as a more perfected and highly developed element of that universe.

No, the Catholic Church sees in man a creature made for one end only, and that end a supernatural one. At the moment of his creation he was placed in a supernatural state, and to that state was he restored by the work of the redemption. The one and only perfection to which he can attain is a perfection in, and of, the supernatural order. If he does not attain that he must forever remain unperfected. Do what he will with his natural faculties, develop them as he may in the natural order and by natural means, there is nothing for him to hope for. You can see, then, how all-important it is for him to get into this supernatural order, and work and live and develop in it. Unless he does so, it were better for him never to have been born.

Now, this supernatural order is a thing whose very existence is absolutely hidden from the natural knowledge

of man. By his natural faculties alone he never could even come to know that there is such a thing, much less could he know anything about its details. And yet this knowledge is of supreme importance to him. Whence, then, is it to come? Only from the Author of both the supernatural and the natural. Only the voice of God speaking directly to man could make known those things which are of first and highest concern to him. The secrets thus manifested constitute the deposit of revealed truth, and the knowledge and understanding of them are the most necessary things in the life of man. To communicate this knowledge, and to perfect this understanding, is the work of religion and of the teachers of religion. These considerations are enough for our present purposes. The conclusions which naturally flow from them will give a very accurate and sufficiently detailed explanation of the position of the Catholic Church in this matter.

In the first place, then, what is education? It is the development of man by the imparting of knowledge to his intellect and by the training of his rational faculties so that they are made capable of doing the best that is in them. If the best that is in the rational faculties of man were confined to the natural order, then education would be complete and perfect when it should train those faculties up to their highest natural capacity. Then the purest and best and profoundest of philosophers would be to us examples of the most perfect results attainable by education.

Then education would consist in leading our youth by the paths of naturally acquired knowledge to the highest summit of natural thought. It would mean to help youth to know as many as possible of the undisputed facts discovered by human investigation, and from these facts to formulate the highest and best abstractions. It would be performing its whole duty when it should train up men to walk in the paths of moral righteousness, to think

high thoughts and do noble actions, to be animated in all things by a spirit of justice and truth, to govern their lives by prudence, to enjoy the world's goods with temperance, and bear the world's ills with fortitude; when it should make men feel that they are indeed men and not beasts, and that they are all men and, as men, brothers. But the best that is in the rational faculties is not restricted by nature. It is true that nature limits their own independent activities; but it does not limit their capacity for things higher than nature, provided they be helped by a corresponding power.

While God has not put into our nature the power of doing things above its own requirements, He has made it capable of receiving supernatural assistance. He has established for man a supernatural end; and though He has not given him the power of reaching that end by his own unaided exertions, He has made him so that, properly aided, he himself may make the necessary supernatural progress.

Since, then, it is the work of education to develop the very best that is in man, and since the very best that is in him goes on above and beyond the natural, a development which takes no account of the supernatural cannot be truly called the education of a man. True education must be permeated by, and must tend to, the supernatural, for its one aim must be to lead man to his true end. But this is the same as to say that true education must be permeated by revealed religion, for only in revealed religion do we find any knowledge of the supernatural or of its workings and requirements.

This, then, is and always has been and always will be the position of the Catholic Church. On this question she cannot compromise. The communication of truths without reference to revealed religion may be instruction, but it can never be education; and instruction is not enough for man. The Church can never recognize as

perfect a system of teaching which prescind from the existence of revealed religion. It may be that circumstances make it impossible to have the best and most perfect, but it does not follow that she is therefore content with what she holds to be imperfect.

Instruction in profane knowledge is necessary, and if it cannot be had except it be taken apart from any religious training, it will be so received, and every effort will be made to supply the deficiency in other ways. But the Catholic Church will never cease to long for, nor to work for, a better condition of things. If she did she would be false to herself and to the principles on which she is founded, and from which she draws her vitality. With her, revealed religion is the first and last necessity of life. Unless it entered into every phase of the activity of her subjects, she could not exist. She would, therefore, be inconsistent did she not insist that it should have the first and middle and last place in the education of the young.

So much, then, for the relation to education of the supernatural regarded objectively. But there remains for a full explanation of the Church's position the consideration of the supernatural in its subjective aspect. It does not suffice to set before the young the great truths of the supernatural order. These truths cannot, indeed, be known unless they are placed before our minds by a competent authority; but even when placed before us they cannot be taken into our intellects and assimilated by them, and made the ruling principles of our lives unless our wills are gently molded to their acceptance.

There is needed not only the manifestation of infinite wisdom, but the action of infinite grace; and, in the ordinary disposition of Providence, this all-powerful yet all-gentle moving of the will is accomplished only when by careful training the will has been disposed to receive it. Here, then, is another, and perhaps the greater, office of

education—the training of the will to make it submissive to the operation of grace. This training can be accomplished only with the aid of a practical, tangible religion. The absolute necessity of these two elements in education the Church ever insists on, and she claims that just as man has no natural but only a supernatural end, so he can have no real natural but only a supernatural morality, since morality is nothing but a means to the end. She claims that her position is supported by the history of all nations. The principles and precepts of what is called natural morality have been investigated and known to perfection for centuries. The practical fruit of this investigation has always been summed up in the almost despairing cry, “*Video meliora proboque, sed deteriora sequor.*”

The Catholic Church finds a great and a natural satisfaction in watching the movement of thoughtful minds toward her position on this question. An organization made up of human subjects cannot divest itself of humanity so far as not to enjoy saying “I told you so,” when a chance offers. The Church, confident of her position, stands firm and awaits the developments of time, and as she sees one or another of her teachings gaining acceptance outside her fold, she feels encouraged to go on hoping for that union of minds and hearts for which she has longed for centuries and for which she will long while she continues to exist.

BACCALAUREATE SERMON

BY THE RT. REV. WM. CROSWELL DOANE, D. D., LL. D.

BISHOP OF ALBANY.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour.

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

—2 Timothy, ii, 20, 21.

IT is a pleasant thought to me that everywhere in the Church of which I am a minister, this evening, this portion of Holy Scripture is read in the Even-song service, sending its searching words into the listening ears of thousands; to be turned into some life influence in the hearts of men; and to pass, by the natural tendency of Christian thought to Christian prayer, into an earnest resolve, or a still more earnest supplication, by which the character of a young man may be formed. And so, about us here to-night, concerned with the question of character-forming in you young men of Union, are gathered thoughts and prayers and lessons most congenial to this last religious service, for some of you, of your undergraduate lives. For this whole chapter is the outpouring of an old man's earnestness, and an old man's experience, to a young man who is as his son. It appeals, first of all, to that inherent element of youth and manhood—namely, strength, which is the young man's glory. It recognizes strength as something to be honored and

held in high esteem, even as St. John wrote "unto young men because they were strong." It asks for this vigour of young manhood, that it may be "empowered (ἐνδυναμωθῇ) with the grace that is in Christ Jesus." Because the trend and tendency of young strength is to self-confidence and presumption; and, strong as youth is, and young as your strength is, it is not sufficient for the burthens or the battles or the duties of life. It makes of every man a teacher and trustee for others, of all that he has heard and learned; and sends you out, not to the idle indulgence of a selfish scholarship, but to hold up, and to hand on whatever light of truth you have gained here. It puts before you the conflict of life, in which you are enlisted for the truth and the right, "soldiers of Jesus Christ," and lays the laws down by which the fight is to be fought. "Enduring hardness"; not ease and indolence and sham fights and fine uniforms and parades, playing with the weapons that are given you for work; but what the heathen poet taught of preparation for their games,— "multa tulit fecitque puer sudavit et alsit,"—courage, endurance, simple living, abstinence, suffering, self-mastery. It bids you keep yourselves clear and unclouded by the blandishments and temptations of mere earthly things, entanglements with the affairs of this life, its pleasures, its seductions, its near horizons of aim, its narrow limitations of effort; mere money-getting, mere place-hunting, mere selfish satisfaction of the senses. It forbids, as sure to lose even the earthly crown of a success *that satisfies*, all the mean tricks and subterfuges, the quibbles with truth, the indifference to honour, the advantages taken, the resorts to double-dealing, by which men "strive unlawfully." It stands you outdoors, in the full light of Heaven's highest noon, with God's eye on you, in the whole enterprise and undertaking of your life, each to be "a workman that needeth not to be ashamed." It gives you the two tests by which alone all character is tried,

whether it rest or not on the foundation of God; the outward and visible sign of a confession of the Master, by which "the Lord knoweth them that are His," *and* the inward and spiritual grace, working deep down into the motives and aims and intentions of life, "Let every one that nameth the name of Christ depart from iniquity." I know, of course, that it is the letter of an Apostle to a Bishop, a pastoral letter to one whom he had set in high place, in the Church of the Ephesians. But it is resonant and redolent with just what is, and ought to be, in my heart to-night, the urgency and entreaty of an old man to young men, "Thou, therefore, my son, be strong."

The portion of this letter to which I especially address myself to-night, my friends, contains great principles of practical value for the life on which you are setting forth, and principles which need some application and some interpretation for their full understanding.

The picture is of the palace of the Great King, in which are gathered the various vessels for His use. The great House is the Church, in the first and finest sense. And, in the larger and wider range of its inclusion, it is the world; all His, the Master's, in which He is; and every man in it, and every thing in it, His, for use. How great the House is, looked at any way. How little in comparison the largest, costliest vessel of them all. In it He rules, Who is present, not in the sense of the old pantheism — which was more reverent and more religious than some things that pass for Christianity now — but present in a reality of influence, of interference if you will, which makes every act and every instant full of Him — "immanent" the modern philosophic word is. The old expression told it of the universe, "Heaven and earth are full of Thy glory." "If I climb up to Heaven Thou art there, if I go down to Hell Thou art there also; if I take the wings of the morning and remain in the uttermost parts of the sea, even there also Thy hand

shall lead me, and Thy right hand shall hold me." And, for the Church, which is in the world, the Master's promise fills it with His presence, instant, immediate, intense, universal: "Lo, I am with you alway, even unto the end of the world." And in this great House in which He is, there are these various vessels (σκεύη). It is a word used constantly in the New Testament Scriptures to describe sometimes men, and, sometimes, the bodies of men; and it is used here in its larger sense, the whole man. What are we set to learn here, every man of us, about our place and portion, in this great House of God, the World? Three things — Diversity of character; distinction of use; devotion of service; and, after these, an *indiscriminate* usefulness and honour to each in his own place.

Diversity of character; "gold and silver and wood and earth." Oh, what a wealth of wisdom, and what a world of truth are here. Half the wretchedness and unrest of life would be done quite away with by the acceptance of this first thought. It is not easy always to accept, or pleasant to believe. But the vain strifes of vaulting ambition, the senseless swellings after unattainable ends, the feeble apings and imitations of other people whom we can never resemble, and the wretched failures of so many lives, might all be avoided if only men would learn this truth, that they are made of various stuffs and different materials; some rare and rich, some poor and homely. And life could not be, without these various and differing vessels to carry on its work. It is easy for some impatient, discontented individual to fault the Maker and the Master that, being clay, he was not gold, or, being wood, he was not silver. But the discontent comes from wishing to be something other than he is. And the content would be if each would realize three things, the infinite wisdom of his Maker; the responsibility of life *relative* to the capacity of the liver; and the need of just such ser-

vice as each can render to accomplish *all* God's will. It seems to me that just here lie the use and value of your training time; to have found out the stuff you are made of. It is idle folly to imagine that only common things can be made out of common stuffs. That cheapest and commonest of all materials, earth, in the hands of Palissy the potter, made vessels of beauty that equal Cellini's work in gold; and the Sacrament-Haus, in the Domkirche at Nürnberg, with its top tendril bent over lest it should strike the roof, is rival to the rarest Venetian filigree of silver. Learn, and lay well to heart, the equal value, for their own peculiar uses, of all created substances. It is this longing after the unattainable that wastes life out with fevers of discontent.

To make the most of one's own self, and not to be some one else, should be the intelligent desire of every sensible man. And to be excellent in *anything*, to make good machinery, to plant a garden well or sow a field, to breed good horses or to manufacture honest goods, is to fill out one's place in life as really and as valuably as to be poet, practitioner of law or medicine, inventor, statesman, editor, philosopher, or priest.

And the next lesson is of distinction of use. There is a vulgarity in the misinterpretation of these words, which is well-nigh insufferable. There is no intimation here that "some to honour and some to dishonour" means that gold and silver vessels are for honourable things, and wooden and earthen vessels for dishonourable things. The honour or dishonour lies, *not* in the material of which the vessel is made. There is no commonest thing which is not "to honour," if it be honourably used. And there is no such depth of dishonour conceivable as the degradation, to base uses, of the finer, rarer vessels of silver and gold.

How I wish I could press this home. I take it, and you take it, that the man of intellectual ability, of spiri-

tual power, is the most precious vessel of all. Is he therefore, by the mere possession of these gifts, a "vessel unto honour"? And I say a thousand times, No! To prostitute intellect till it ministers only to the dissemination of doubts and the denial of God; or to pervert the subtle influence of spiritual power till it panders to passion or sin, dishonours the noblest vessel in the great House of God. The other lesson, the honourableness of commonest things, is taught us at every turn. There is the slow, dull boy, most ordinary in capacity, whose plodding patience, dully persisting in the pursuit of problems caught in an instant by the superficial facileness of a quicker brain, has seized, and holds what he has gained, with a grasp of retentiveness, which makes him really a scholar; where the other has only a half-forgotten smattering of memorized words. And everywhere in life to-day there are the steady, useful, trustworthy men, not smart enough to run the risks and take the ventures which land their quicker fellows in degradation and dishonesty; the men whose speech is slow, but whose word is as good as their bond, on whom men lean for counsel in doubtful times, and for confidence in days of disaster — "vessels of wood and earth" *to honour*.

And the next lesson is of devotion of service — "sanctified and meet for the Master's use." Life lies open and out before you from to-day. There is no choice of what is called independence, because that means, really, selfishness and self-will. In the veritable mesh and network of life, the relation of men to one another is so close and vital that no man liveth or dieth to himself. Robinson Crusoe, even, had his man Friday. And as there is of necessity interdependence among men, so there must be dependence upon some stronger power and higher will. Offero, till he becomes Christopher, will be the servant of Satan. The choice is not *whether*, but "*whom* will ye serve." It is a choice that cannot be made too soon.

“Choose ye this day whom ye will serve.” You know that the other side of man’s choice is God’s call. You know that God’s call is your “calling,” your vocation, your place and lot of work in life. And you will have to learn that that call comes in various ways, and to very varying occupations. It will be largely influenced by your capacity, “gold, silver, wood, earth.” For God never puts the vessels in His House to any unsuitable use.

And while I would fain believe that some of you, at least, may have, and hear, and heed the call to the sacred ministry, I beg you to realize that this is not the only meaning of “the Master’s use.” For He has use for, and need of, men who shall serve Him in every walk and way of life. What is meant is that every man shall so do his work, in whatever state of life God calls him to work in, from time to time, as to be serving his Master in that work. Look out to-day upon the world. You are the young men of the coming generation of Americans, to be citizens, to hold public office, to guide public opinion, to minister public or private trusts, to be the bankers, the tradesmen, the lawyers, the physicians, the clergymen, the manufacturers, the law-makers, the politicians of the time. You are to fill these places, and to act out these parts, so that the Master can use you for His great ends.

The rottenness in public life and private affairs, which shocks us and threatens us to-day, is due to the common forgetfulness of this fundamental truth; and there is danger that it will spread till it corrupt the body politic. There seems no watchfulness sharp enough in trustees and directors to detect the step-by-step stealing (called by a euphemism borrowing), whose end is dishonesty and dishonour; and often after these, the disgraceful escape of consequences, by the contemptible cowardice of suicide. And the reason is not far to find. The clerk or the cashier is imitating his directors or trustees. Eaten up with the sin of covetousness, they are committing the crime —

which gambling is — of money-making by the effort, through reckless risks, *to get something with no equivalent given*. I have no stone to cast against the great body of the brokers of the world. There are illustrious examples, I know, among them of fidelity to obligations unwritten and unsigned, which all of us might learn to imitate. There are among them men who, within our recent recollection, have saved the credit of the country from disaster and disgrace. The essential element in commerce, of buying low to sell at an advance, if it be right in land and sugar, cannot be wrong in stocks and bonds. But the lawless and illegitimate business which skulks behind slang names in "the Street," of buying *anything* with *nothing*, of promises without the means to pay, of rising to success on another's wreck or ruin, wrought out "with weapons" that are not even *carnal*, but *brutal*, the tossing of sharp horns, the crushing with cruel claws; these are among the crying crimes of capital to-day. The rich master wins his millions, and whets the appetite of his poor clerk to make his smaller, sinful ventures; or he loses his millions, makes good the loss, and does not mind it. But the weak follower has no resource behind. The venture fails. His little fortune is wrecked, and then the sequel follows, in fast succeeding steps; false entries, detection, flight, a skulking life, an ignominious death. And the chief blame rests on the protected and undetected sinner who led him astray. There is no cure for this but in the consciousness that every vessel must be sanctified, purged from all these evil lusts, meet for the Master's use, and living as though used by Him, for the high ends of honesty and honour, and faithfulness to trust.

Turn from this, up or down, as you may think it, into the political field, which has great attractiveness in a country like ours, where the rewards of highest place have been won, and can be, from the lowest start. We have high-sounding sentences like "public office is a pub-

lie trust." We have great schemes of civil service and reform. But very few live up to the sentences, or are governed by the schemes. The temptations are great; to be popular, to influence votes, to manage men, to control great measures, to advance one's own interest, to get the patronage of great corporations, to have the power of much patronage to distribute, to stand well with the party for party ends and gains; all these, this side of the coarse, vulgar, criminal, *traceable* taking of a money bribe, seduce the public man from the strict integrity of his service. He has forgotten the Master for whose service he is set apart, to lift society, to advance the State, to get good government, to use the public money with a liberal economy, to have clean streets, good roads, pure water; to give employment with honest wages to the men who labour with their hands; to prevent vice, to manage, generously and wisely, public charities, to raise the standards of education.

There are no human panaceas, I know, to cure the political corruption which so runs riot in our State as to recall the sickening senility of the decayed governments of the older world. But this consciousness of responsibility to God, of service to the Divine Master, of being here in this world to be used by Him and for His great and gracious ends, has made the patriots and statesmen of the Hebrew people, of the Gentile nations, of all ages and races of men; made Moses the Law-giver, and Daniel the Ruler, and Aristides the Just, and Alfred the Great, and Louis the King, and William the Emperor, and Washington the President, and Lincoln the Liberator. And it has power now to-day to convert our politicians into statesmen, and to make each one of you a vessel of use and honour.

And here *discrimination* ends. Diversity of character and distinction of use are inherent and essential elements of service and of life. There must be differences in the

natures and temperaments of men to make a world; as there must be in the materials of which the world is made. For men cannot clothe themselves with wood, nor build their houses with spun silk, nor plow their fields with gold, nor clear their forests with axes of silver. And for the parts we have to play in life there must be the men of muscle and the men of nerve, the men of thought and the men of action, the poet and the man of affairs, the student and the soldier, the dreamer and the doer, the inventor and the mechanic, the maker and the spender of wealth.

And the complement of all this is distribution of use; "*propria quæ singulis*," we might read the old proverb. Because for the different uses which the Master has for men, He must have different sorts of men. *Because* the Master has made the vessels of His great House of different stuffs, He must have, for each, His appropriate use.

And the lesson of success in life is simply the learning of fitness. What am I suited to do? It is a long, deep subject, this, with many sides. Aimlessness ends in uselessness. The Chinese-shoe idea, of a father forcing his son against all inclinations and all indications, ends in wretchedness and failure. The *wilful* struggle against surrounding suggestions of circumstance and opportunity breaks the bird's wing against the cage bars, and the man's heart against the barriers of impossibility. The *will-less* surrender of easy-going indolence to difficulties which were meant to stimulate to effort, cumbers the world with what we call tramps when they are dirty, and gentlemen of elegant leisure when the linen is clean. It is not easy, always, to find one's use. It is found not seldom after much experience and many mistakes. And no one man can tell it absolutely for another. But, honestly sought for, it will be certainly found.

And here, I say again, discrimination ends. For usefulness and for honour, for the use the Master will make of

us, and for the honour He will give us, there is absolutely no difference between gold and wood, between silver and earth; and no distinction between the positions that rank highest in the world's eye, and the places which are so lowly that the world does not see them at all, since for every faithful servant, whose work is well done, there is waiting "the joy of His Lord"; the joy that was in the heart of the Master, when, from the sublime height of the Cross, He looked back upon the pathway of His earthly life, and saw, step by step, and detail after detail, the will of God for Him, finished and fulfilled; this, and besides this, the joy, into which He entered, of the Son "in Whom the Father is well pleased."

Brothers and friends, old and new sons of this old mother, rejoicing to-day in her children as her jewels; I have come heartily to render this small service as a debt of love to Union University. Fifty years ago I came here as a boy with my beloved father, to keep the semi-centennial of this college. It was a day of strong impressions to me, a boy of twelve. The venerable president, upon whose heart was written the name of Union; the Bishop of Pennsylvania who gave one son to the presidency and another to be the Bishop of New York; and my father, the Bishop of New Jersey; these men rise up before me. And they are noble illustrations of the lesson I have tried to leave with you to-night; "vessels of honour," every one. I go behind that day with its rich memories, to recall the earlier years of my father's student life here when with a love of study and a thirst for knowledge which overleaped the barriers of restricted means he worked with his might till he attained his end, an education which should fit him "for the Master's use," and before and after these, are the great names and many, "of whom the time would fail me to tell," on our alumni honour roll.

As I stand here to-night recalling the past with its il-

lustrious instances, and rejoicing in the present, which has put my old friend and fellow-citizen of Albany into the high place of service here which he is preëminently fitted to fill, I look with the fearless eye of hope toward the future of this University. One of the many institutions of the higher learning in this great State, it has its own sphere of service, its own especial possibilities of usefulness. I remember well my father's words that June day fifty years ago, when, speaking of our Colleges, he quoted the old lines: "*Facies non omnibus una nec diversa tamen, qualem decet esse sororum.*"¹

Yes, they are *sisters*, all these fair mothers of the intellectual, moral, spiritual children whom they bear and train: Columbia, Union, Hobart, Cornell, Williams, St. Stephen's, Syracuse, Hamilton, and the rest. They are vessels in the Master's House, different in character and distinct in use, but "*vessels unto honour.*" For *our* University here,—if I may so call Old Union as naturally the institution of the capital city of this State, and as a kind stepmother to me, her unworthy "*alumnus causa honoris,*"—our University has its own peculiar place and power in the purposes of God. You will not fault me if I avow that, naturally, my chiefest interest as a churchman centers in our Church Colleges—Columbia, Hobart, St. Stephen's; because I believe firmly that a perfect education demands training in the Christian religion, and that a perfect training in the Christian religion demands definite teaching of *the faith*.

But my deep interest in education breaks down all narrowing limitations and recognizes the learning and the teaching, the larger appliances for scholarly work

¹ He translated them that day:

They seem not one,
Nor yet as two,
But look alike,
As sisters do.

wherever they are, the great things that are behind Old Union, and the great things that are before her, too. Tied, I am glad to say, with a bond that is more than telephonic, to my own old town of Albany, by the fact that the Medical and Law departments of the University, the College of Pharmacy, and the Dudley Observatory are there, and with a possibility of even nearer and closer contact with the Capital City which more and more is tending to be the home of thought and study, Union University is the University of Albany; and Albany is the capital and center of the Empire State.

Our watchword to-night is "Concordia"—together-heartedness, that means—the union of Alumni and Undergraduates in a liberal love of their Alma Mater; the union of Trustees and Faculty under the brave leadership of the President, in a large conception of future work; the union of the Public Schools with the High Schools and Academies, and of the High Schools and Academies, in this broad section of New York, with *this* University, so that they shall feed her, and she shall foster them; the union of all the Colleges and Universities of the Empire State; the union of the educational interests of New York; the union of all lovers of that combination of piety and patriotism for which this institution stands, the *live* Union of diversity in unity, "non omnibus una," "e pluribus unum;" and *She*, the mother of such noble sons and "bringing forth more fruit in her age"; *She*, in position and in purpose, in nature and in name, the point and pivot of that union in which there is strength.

God grant the consummation, and hasten it in His time. God guide and guard you, my young friends and make you "vessels unto honour." God bless Old Union.

EDUCATORS' DAY.

The morning and the afternoon Sessions of the Conference were held in the College Chapel, the evening Session in the First Presbyterian Church.

Educational Conference.



MORNING SESSION.

SUBJECT : THE SECONDARY SCHOOL.

HON. MELVIL DEWEY, SECRETARY OF THE UNIVERSITY OF
THE STATE OF NEW YORK, PRESIDING.



INTRODUCTORY ADDRESS

BY MR. DEWEY.

IT was my experience as a boy, some thirty years ago, to come under teachers from Union College oftener, perhaps, than under teachers from any other half-dozen institutions. The three teachers in the schools I attended that made the strongest impression on me were all graduates of the old college at Schenectady, and the result of my experience was that, as I approached the time for my college course, I found myself possessed with a strong feeling that it was a great thing to go to college, but to go to Union was a much greater. Union stood out in our imagination far beyond the ordinary college, because of the men we had seen her send out. It chanced, too, that the best day of all the year to me is

the anniversary of the organization of Union, and the election of her first president—for on that day I was married.

When I became connected with the Regents, I naturally felt a warm interest in Union College, not only because she was the eldest born of those institutions which have received charters from the Regents, but also because of the things for which Union has stood; and the true test of that is the reception accorded her innovations by the educational world. Union was preëminently a pioneer in certain directions. She was a non-sectarian institution. When, a hundred years ago, Union's charter was sent out from the Regents' office, soon after the most famous of my predecessors, DeWitt Clinton, had assumed office as Secretary, nearly all colleges were sectarian. Now, as I look over the list, I find less than one tenth willing to report themselves as sectarian. Thus the example of undenominationalism set by Union a century ago has been largely followed. The principle has grown stronger and stronger, and to-day the strongest higher educational institutions are non-sectarian.

Then, Union stood for a greater liberality in its range of studies. It was a pioneer in introducing modern languages and scientific studies into the college curriculum. It set the example of greater flexibility with less of the procrustean in college courses.

Union was also a pioneer in trusting students—putting them on their honor as to their personal conduct. We of Amherst are very proud of the Amherst system; but I find that, under President Nott, Union had laid the foundation of a great deal of that trust in students' honor which has since his day so widely spread throughout the country.

So I come to Union this morning with a peculiar interest in this centennial, and our topic of "The School" leads me to say what I believe in my heart of the second-

ary school. England, forced to a profound conviction of its superlative importance, has been engaged this last year in reorganizing her secondary-school system. France, since the Franco-Prussian war, has marvelously developed her secondary schools, as well as her schools of higher education. The French used to think that they as a nation needed to pay only for primary education; but they learned a grievous lesson at the time of the Prussian war, and since then their appropriations have grown fivefold for secondary education—fivefold in twenty-five years. The gain to the country through this greater devotion to advanced education has more than offset the physical losses of the Franco-Prussian war. The truth was aptly put by that famous Frenchman, Renan. When some one said that it was the German needle-gun that cost France the victory, he said, "No; it was not the German needle-gun, nor the German soldier that held the needle-gun; nor was it the German schoolmaster that made the German soldier; but it was the German University that made the German schoolmaster." France learned that lesson, and it teaches us that we cannot have a thorough and satisfactory system of elementary schools till we first have a system of secondary schools to fit teachers for the elementary work.

It is part of the stock in trade of superficial writers in the public press to clamor that public funds ought to be confined to the elementary schools; that it is unjust to take the taxpayers' money to support high schools, as is done all over the country. Such people forget the peculiar character and nature of education. They take no account of what might be called its "diffusive" qualities. Their criticism would have force, if it were true that secondary education benefited only the recipient. But that is no more true than that the man who builds a lighthouse on a rocky coast to light his own fishing-smack safely to harbor can exclude its benefit from all

but his own little craft. It is no more true than that the man who builds a beautiful roadway beside his own residence builds only for himself; every passer shares the benefit. It is no more true than that he who drains a pestilential swamp, and turns the wet jungle into a blooming field, can keep the whole gain for himself. The health of the whole community must be improved by his labor. So the fallacy of the criticism of these many well-meaning people lies in the fact that they overlook the diffusive nature of education, and that the secondary school in training its students is raising the standard of intelligence of the whole community.

I ran across a case the other day which illustrates this. The head of a great manufacturing firm said: "We have all the work we can do in our own factory. We get all our workmen, if possible, from Worcester, Massachusetts." The question was asked, "Why?" The reply was, "Because the Worcester Public Library, supported by taxation, has one of the best collections in this country of books pertaining to our work; and the presence of this library with its fund of information produces a class of people who are the best for our business." That gives a tangible illustration of a substantial return from an investment in material from which intelligence is made. Which one of us to-day, in looking for a home to which he might bring his children for their proper education, would hesitate a moment to pay the higher price of living in a community having a good secondary school.

In many cities, taking the value of lot and building, and the various expenses connected with the support of the high school, we have the equivalent of an endowment of not less than a million dollars. A few years ago that would have been thought a princely endowment for a university, yet the cities of the country are maintaining these schools; and if you were to put it to the vote of the community, you would have an overwhelming majority

in favor of continuing this munificent support at public expense.

The year 1895 has been marked by important legislation to the advantage of the high schools of this State. First was the law providing for an academic fund that should hereafter be increased each year with the growth of the schools. Heretofore we have been under a law dating back half a century, which provided a fixed and unchanging sum, so that when the number of schools increased, the divisor became constantly larger and the quotient constantly smaller. As the number of students in those schools increased, the amount received for each grew less. So far as State encouragement was concerned, it was a financial misfortune to any school to have the number of schools or of its own pupils increase.

A second clause of the law provides that every school registered as of academic grade should also receive annually one hundred dollars, and also one cent for each day's attendance of each academic student. This action of the legislature was doubly significant because it followed an agitation in this State from that little remnant of people who still antagonize public taxation for support of high schools.

Still more significant, educationally, is the beginning of a new system under which the Court of Appeals will, at an early day, require every candidate for the legal profession to have at least a full high-school education. They have raised the standard now three times, and with the last increase of requirements, say that probably the next step will be to require, within the next two or three years, a four-year high-school course, or its full equivalent. The legislature this year also established a graded increase in the requirements for the study of medicine, so that the classes matriculating after 1897 must be made up solely of candidates having a full high-school course, without which they will not be allowed to pursue their

medical studies. Next came the movement for raising the standard of education for admission to the practice of dentistry, sustained by the State Dental Society, composed of the best dentists in the State, who secured the same requirements as for the study of medicine. The dentists were closely followed by the State Veterinary Society, who secured a law providing that no man or woman shall be admitted to practice in this State, after the class entering in 1897, who has not laid the foundation for his profession in a full high-school course. Finally came the law reaching the common-school teachers in cities, requiring that, in 1897, again, teachers must be graduates of normal schools, or in lieu thereof must have had a full high-school course supplemented by thirty-eight weeks in a training-school, or normal-school technical instruction.

In law, medicine, dentistry, veterinary surgery, and public-school teaching, then, this year has marked the setting of the high-school course as the minimum educational requirement for admission to these professions, and one of the most eminent and clear-minded theological seminary presidents recently sent in a request to the Regents that a similar rule should be made for theological students. This was one of the things we had been shy of suggesting, but had been hoping and waiting for from the side of the seminary. All these movements have come from the professions themselves. The call has already come from theology, and there is a growing feeling that the Civil Service of the State should require at least a high-school training as a condition of candidacy therefor. We are going to learn the lesson that they have learned in Europe, that if it is worth the twenty million dollars that it costs each year to support the educational system of the State, then the State is entitled to the benefit arising from having the product of the high school and academy in its professions and its public departments.

See what this new law means to the secondary school! Hereafter, if your boys and girls hope, either soon or late, to go into either of these professions, they must complete the high-school course. This will be a powerful incentive to them to remain in school and round out their education instead of dropping out after the first, second, or third year, as has been so common. The State gives a still greater pecuniary support to the schools, and also this encouragement in the form of statute that admission to practice in these scholarly professions must depend on the candidate's having prepared himself by a general education at least equivalent to a high-school course. This advance has gone hand in hand with increased technical requirements in professional schools.

As we take up the discussion of the school, to be opened by a man known throughout the length and breadth of the land, pray bear in mind that this is an educational conference, and that we are to have a face-to-face discussion of the points brought out by the speaker.

I take pleasure in introducing for the first paper this morning a man whose work in elementary as well as secondary education is known throughout this country and abroad, and who is recognized as a leader wherever the work of the Committee of Fifteen is known. We are all proud that that man, who did more than any one else in this cause, was of our own State,—Mr. William H. Maxwell, Superintendent of Schools in Brooklyn.

ADDRESS

BY WILLIAM H. MAXWELL,

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THE STUDIES OF THE SECONDARY SCHOOL.

IT is not without good reason that, in celebrating the hundredth anniversary of the foundation of Union College, the work of the *school* should receive due attention in the exercises. The hundred years that have elapsed since the acorn was planted which has grown into the stately oak that shelters us to-day have witnessed many changes in education — changes that have affected the school even more than they have affected the college. These hundred years have seen the German system of education — the most complete the world has ever known — developed from the kindergarten to the university. They have seen — nay, we ourselves have seen — within the past few years education in England become the right of all instead of the privilege of a few. They have seen universal popular education established in every British colony. They have seen France, rent asunder by the unclean spirits she has cast out, at last clothed and in her right mind, and become in many respects a model to the world in the education of her children. And they have seen the great public-school system of America struggling up from its small beginnings in the Dutch colonies in New York and the Puritan settlements in New England, until

it has become the chief means of enlightenment for the masses of the people, an incalculable force that makes for righteousness. The century that is drawing to a close will stand in history for many great and beneficent movements, but for none more than for the spread of popular education.

When we come to analyze this wonderful movement of the century, we find certain strongly marked features which cannot be mistaken, and which must be thoroughly understood if we are to plan wisely for the development of education in the future.

In the first place, this movement for popular education is not confined to any one country; it is a world-movement. Universal education is not confined to America; it is not confined to Germany. It has recently become the law in England and the law in France. Its beneficent influence is felt in poor oppressed Ireland, and is making New Zealand a model commonwealth. It is making its way slowly, but surely, in Italy. Signs are not wanting that it is making headway in Russia. And it has enabled Japan to conquer her more powerful and more populous neighbor, who has used popular education not to develop the latent powers of individuals, but to preserve the traditions of semi-barbarism. Popular education, as a world-movement, is part of a still larger movement — the democratic movement by which political power has been transferred from the few to the many. Without popular education as ballast, the ship of state will inevitably be wrecked on the rocks of anarchy.

But while popular education is a world-movement, it is a movement that has acquired a peculiar strength and a peculiar character in America. We have taken part — in many respects we have led the way — in the onward educational movement; but it has been in a manner peculiarly our own. In other countries, popular education has progressed along lines laid down by the central gov-

ernment, which regulates the schools of the people down even to the smallest details. In this country, on the other hand, the central government takes no direct part in educational work, except in the education of its Indian wards. It is true that it has always evinced the liveliest interest in popular education, not only by collecting and publishing, through its Bureau of Education, facts and statistics that would be otherwise inaccessible, but by making enormous grants of land for the support of schools and colleges. The care of popular education, however, has been reserved for the State governments. These, in turn, have, as a rule, contented themselves with passing general laws, and have left the management of details to local authorities. This fact—the regulation of popular education by local authorities—I take to be the most characteristic feature of popular education in America. Educational theorists, who admire the symmetrical and easy-running machinery of the German and French educational systems, upbraid us with what they are pleased to call the lack of system in America. They point to the undoubted facts that New York has one system—if system it can be called; that Massachusetts has another; Michigan, another; and so on throughout the list of our commonwealths. They tell us that our public schools vary extremely in degrees of efficiency, that only in some places are they managed by educational experts, and that in many they are injuriously affected by the baleful influences of party politics. But when all has been said that can be said with truth in criticism of our public schools, the great facts remain that American public schools are the people's schools, that the people pay for them, that the people have developed them, that the schools have very largely molded the character of the people, and that so long as the schools remain under the care of the people, government for the people and by the people shall never perish from the earth. We may

best perceive the advantages of our peculiar way of local school management by considering the effects on a large population of the opposite policy — the policy of centralization. From time immemorial, at least for her male population, China has had universal education, and has imparted to this education an enormous value in the eyes of her people by making it, through competitive examination, the exclusive door of entrance to all offices of power and emolument in the Empire. But the autocratic Chinese government permits only one thing to be taught in the Chinese schools — the nine classics that embody the ancient traditions of the race; and only one faculty of the mind to be cultivated — the memory. The result is that local self-government does not exist, that the people, trained only in traditional forms of acting and thinking, perpetuate the customs of the ages, and have lost the power to develop individuality of character and to initiate new forms of civilization. The Chinese system is the extreme on one side. On the other side, the American plan shows the contrary extreme. The American plan has fostered freedom. It has cultivated local self-government. It has developed individuality. It has enabled our people to subdue a continent to the uses of the most advanced civilization. It has raised up not one center of thought and influence that dominates the whole nation, as Paris has dominated France, but a thousand centers whence radiate the influences of intelligence. The evolution of education in America has not been, and is not now, without its own peculiar dangers; but its advantages far more than compensate for its disadvantages. It has made American life strong with the spirit that breathes in the noble words of Martin Luther:

Know you not that the wind of freedom is blowing?

In the next place, the century has witnessed the transfer, in very large measure, of the control of education

from the church and ecclesiastics to secular authorities and educational experts. The first schools and colleges established in this country were dominated by ecclesiastical authority. In this movement—a movement that is inevitable among a free people—Union College has been a pioneer. Though twenty-one colleges were founded in America before Union, yet Union was the first in the United States that was not confessedly denominational in its character. As its name implies, its founders wisely determined that it should offer equal advantages to young men of all religious denominations and give preferences to none. Many of our older institutions, founded expressly in the interest of a sect, such as Harvard and Columbia, have cast aside denominational fetters, and work now only for the common good, for the interests of all and not for the interests of a few.

This movement away from ecclesiastical control is also a movement away from private control of any kind and toward public support and public control. In our own State, nearly every college and university has at some time or other benefited by the munificence of the State, and all are more or less subject to the regulations of the Regents of the University.

In many of the Western States, of which Michigan may be taken as the type, education from the kindergarten to the university is now chiefly in the hands of the State. But it is in the elementary and secondary schools that this movement is most conspicuous. According to Commissioner Harris's last report, out of every 100 pupils in the elementary grade,—by the "elementary grade" I mean the first eight years of school work,—out of every 100 pupils in the elementary grade, 91.54 pupils are in public schools and only 8.46 pupils are in private schools. In secondary schools (schools that cover the work from the ninth to the twelfth years inclusive), 38.41 per cent. of the pu-

pils are in private schools, while 61.59 per cent. are in public schools. But while this movement away from ecclesiastical and private, and toward public, support and control has been a most beneficent one, in that it has secured through governmental aid what could never have been accomplished by private enterprise, in that it has made universal education possible, and in that it has freed the schools from the shackles of denominationalism, yet I for one sincerely hope that the day is far distant when all schools will be public schools. The private school has a great mission to perform. In the private school must be tried those educational experiments to which public officers would not be justified in applying the public moneys. The private school, in order to live against the competition of the public school, must be a good school, and this friendly rivalry is often productive of most beneficial results. Moreover, there is always a class of children who will develop only under individual training. For these the private school — often the private boarding-school — is the best school. If a parent is unfortunate in his child, or if a child is unfortunate in his parent, the private boarding-school is the best solution of the difficulty. Thus, while the tide has set strongly toward the public school,— very strongly in the case of the secondary school, and almost overwhelmingly in the case of the elementary school,—the best private schools remain to do their special work; and it is for the best interests of the public schools that, as long as private schools do their work well, they should remain to participate in the great battle against ignorance and vice.

The next great educational movement of the century has been toward a reform of the school curriculum. A hundred years ago but little thought had been given in English-speaking countries to the work of the elementary school. A hundred years before the founding of Union, Comenius had bequeathed to the world the foundations

of a science of education. Fifty years before, Rousseau had swept away, as far as eloquence and argument could sweep them away, the baleful traditions of education, and let the clear light of day shine into the darkened corners of the school-house. During the first few years of the existence of this college, Pestalozzi was showing by his practice that if we are to educate at all, we must appeal to the senses as well as to the memory — we must educate all the powers of the child; and Froebel was working out that glorious scheme for education by self-activity which we must needs consider one of the most beneficent gifts ever made by any human being to suffering humanity — the kindergarten. Yet, at that date, neither the philosophies of Comenius and Rousseau, nor the practices of Pestalozzi and Froebel, had penetrated to the schools of England and America. The elementary school was neglected. It taught little but the three R's, and taught that little badly. The secondary school — the academy, as it was and often still is called — aimed to do no more than meet the requirements of the college — a little Latin, a little Greek, and a little mathematics. The ideal was still that of Rugby and Eton — the grammar-schools of England — and the grammar-schools of England had scarcely advanced from the position they took in the days of the Renaissance. One of the first indications that there was a possibility of improving on the traditional curriculum is to be found in a letter written in 1803 by a young clergyman of Albany, outlining a plan for a city academy. The young clergyman was the Reverend Eliphalet Nott, who was afterward for sixty-two years the honored president of Union. "I would now inform you," wrote Dr. Nott, "that I propose to have my academy embrace a complete system of education, and furnish to pupils the means of pursuing a regular course of study, from the first rudiments of English reading to the last finish of classical culture.

"The better to accomplish these objects, I propose to have it divided into at least four different departments:

"One of elocution, including whatever relates to accurate spelling, correct reading, and graceful and proper delivery; one of penmanship, including, besides instruction in the modes of forming and joining letters as a study distinct from the practical art, bookkeeping, letter-writing, mapping, and stenography; one of mathematics, philosophy, astronomy; and one for the learning of languages." He further advocated the adoption of the departmental system of teaching in academies, and the establishment of primary schools to teach the rudiments and serve as feeders to the academy.

In all this, Dr. Nott showed himself a man of original ideas as well as of sound common sense. How far he was in advance of the prevailing American thought on school education in the opening years of the present century may be shown by the fact that he himself regarded his scheme as quite Utopian. And yet when we compare Dr. Nott's proposed school curriculum, advanced as it then appeared, with the curriculum of a city high school of the first class of to-day, we cannot fail to be struck with the wonderful change — shall I say improvement? — in the curriculum of the secondary school during the years that have since elapsed. It will be noticed that natural science is omitted from Dr. Nott's programme; that in it the studies of English literature and of modern languages, of art and of manual training, find no place. But though Dr. Nott did not include in his ideal course these subjects that now figure so prominently in the school curriculum, he points very clearly to the scheme of school organization that has since grown up in most of our large cities. His primary schools correspond to the elementary schools containing primary and grammar grades that cover a course of eight years; his

academy corresponds to the high school that provides, in most cases, a course of four years.

This dividing line, at the close of the eighth year in school, between the elementary course and the secondary course, is largely an artificial line. It is unfortunately true that pupils in large numbers leave school before completing the eight years' course. At the close of the eighth year and afterwards, the desertions from the ranks of the scholars are extremely numerous. Hence, early in the history of the public-school system, it was found cheaper and more effective to gather into one building all the pupils of the ninth, tenth, eleventh, and twelfth years, and give them instruction under the departmental system in subjects supposed to be specially fitted to their age and comprehension. This plan, while it has the merit of economy and effectiveness in instruction, has been accompanied by some striking disadvantages. Not the least of these is that the fields of labor of the two classes of school—the elementary and the high—have come to be regarded in the popular mind as quite distinct, whereas there evidently ought to be an organic connection. It is not too much to say that in reality the separation, as far as aims and methods are concerned, between the grammar-school and the high school is wider than is the separation between the high school and the college. Up to a very recent date the grammar-school has contented itself with teaching reading, spelling, writing, geography, English grammar and composition, history of the United States, and a little drawing, with sometimes thrown in, as it were, a few desultory object-lessons that could not be dignified by the name of science teaching. When the pupil left this meager mental pabulum, he was at once plunged into the difficulties of algebra and geometry, the intricacies of Latin and Greek, and courses in English literature, general history, natural science, bookkeeping, and sometimes even logic, psychology, and political econ-

omy. To fill up the time in the elementary school, the teachers were perforce compelled to teach an endless routine of useless detail in grammar and geography, and, in order to supply some exercise for the reasoning powers, to present conundrums in arithmetic that serve no useful purpose except to puzzle youthful brains. In this way much valuable time was lost in the grammar-school. Pupils were, and are still, in many places compelled not only to spend the most plastic years of their lives in memorizing dry and useless details, but they were and are prevented from studying subjects useful in themselves and of high culture-value. Through stress of circumstances they were and are forced to leave school before getting an opportunity to participate in the mental gymnastic afforded by algebra, geometry, the languages, and the sciences. On the other hand, the high school, in endeavoring to compass in four years the teaching of Latin, Greek, a modern language, general history, English literature, rhetoric, composition, physical geography, botany, zoölogy, geology, astronomy, algebra, geometry, and trigonometry, has made for itself a course so congested that it is impossible to carry it out with pleasure or profit to any but the strongest minds. In the grammar-school we have had a curriculum meager in culture-value but crammed with unnecessary details. In the high school the course has been replete with culture, but so extensive that its very magnitude, like the overgrown top of an unpruned fruit-tree, largely defeated the aims of its existence. President Eliot of Harvard deserves the thanks of the entire country for calling attention to this anomalous condition of affairs. His striking phrase, the "shortening and enriching of the grammar-school course," is now one of the watchwords of educational reform. One of the most striking movements of our time has been this enrichment of the grammar-school course, by bringing down from the high school to the elementary school

subjects that had previously been considered, in public-school circles at least, exclusively secondary. Several of the conferences which reported to the Committee of Ten strongly favored the commencement of secondary subjects in the grammar-school. The report on the correlation of studies in elementary schools, prepared by Dr. Harris for the Committee of Fifteen, also takes advanced ground on this side of the question. It recommends that Latin, or a modern language, algebra, inventional geometry, natural science, English literature,—to which the study of grammar is to be subordinated,—and manual training, be taught in the elementary school.

But even should the curriculum of the elementary school be enriched by bringing down from the secondary school Latin, algebra, and the other subjects I have mentioned, the number of subjects which it is generally thought necessary to teach in the high school is still so large that it is impossible for any one pupil to compass all of them within four years. You, gentlemen, who spend your days in these calm retreats of delightful studies, when you criticize the attainments of the students who knock for admission at your doors, probably find it hard to realize the difficulties we who live under less favored conditions are forced to meet in the administration of city high schools. Only a small fraction of those who attend the high schools proceed to college. The vast majority of the students in these schools go there, not to prepare for college, but to prepare directly for life. For them the classical part of the course required for entrance to college has few attractions. They want modern languages. They want physical and natural science. They want commercial subjects, such as bookkeeping and commercial law. They want manual training: the girls want sewing and dressmaking and millinery and cooking; the boys want mechanical drawing and wood-working and metal-working. How are we

to arrange for orderly instruction in this mass of complex subjects?

If we study the history of the high school curriculum, we shall find that, in obedience to popular demand, one subject after another was added to the traditional curriculum, until the course became so heavy that it was possible to give only a few weeks in the year and a very few hours each week to each subject. We have had high schools that gave ten weeks to botany, ten weeks to astronomy, ten weeks to zoölogy, ten weeks to physiology, ten weeks to geology, ten weeks to logic, and ten weeks to psychology, with the result that their pupils' minds became a howling wilderness of stunted growths and sessile faculties. Even though this system lingers still in many schools, its deathblow was administered by the Committee of Ten. That Committee declared that no subject should be taught in the secondary school which cannot be continued long enough, and for a sufficient number of hours per week, to enable the student to get out of it whatever of culture-value it contains. The enunciation of this doctrine is sufficient to carry conviction. Any school that arranges its course of study without regard to this dictum can be regarded only as falling far behind the age.

The first rational attempt to solve this puzzling problem of how to teach all the subjects that ought to be taught in a high school without overburdening the pupil was made in those cities large enough to support two or more large high schools. Induced more by reasons of economy than by pedagogical considerations, these cities have, in many instances, found it convenient to establish, side by side with the classical school that prepares for college, the English high school that prepares, or is supposed to prepare, directly for the business of life. Within the past ten years, a third school has made its appearance—the manual-training high school, of which the schools of that

name in Philadelphia, Baltimore, and Brooklyn, and the Mechanic Arts High School in Boston, are types. In these schools the school day is usually divided into six periods. Two periods per day are devoted to shop work in woods and metals; one period is devoted to mathematics; one to physics and chemistry; one to English; and one to drawing, in preparation for shop work. In cities large enough to support different schools of these kinds, the pupils that graduate from the eight years' elementary course have the right to choose which they will enter. In smaller cities, where but one high school is possible, a choice is given among several courses. The Kansas City High School, for example, has, I believe, eleven different courses.

The choice of courses, however, whether in different schools, or in the same school, has proved but a partial solution of the problem. The Committee of Ten saw the difficulty, and met it with characteristic boldness by practically declaring that all the subjects of study in the secondary school are of equivalent value both for pedagogical purposes and for admission to college. "These subjects," says the Report, "would all be taught consecutively and thoroughly, and would all be carried on in the same spirit; they would all be used for training the powers of observation, memory, expression, and reasoning; and they would be good to that end, although differing among themselves in quality and substance." "A college might say," continues the Report, "we will accept for admission any group of studies taken from the secondary-school programme, provided that the sum of the studies in each of the four years amounts to sixteen, or eighteen, or twenty periods a week,—as may be thought best,—and provided further, that in each year at least four of the subjects presented shall have been pursued at least three periods a week, and that at least three of the subjects shall have been pursued three years or more."

Up to the present time, I think, no college of standing, not even Harvard, has followed this advice. Indeed, it is not too much to say that the doctrine of the equivalence of studies for pedagogical purposes is the weak spot in that great Report. This theory, as President Baker has pointed out, is at variance with Philosophy, with Psychology, and with the Science of Education. It ignores the "nature and value of the content." "Power comes though knowledge; we cannot conceive of observation and memory and reasoning in the abstract." Any number of things, such as chess, Choctaw, Egyptian hieroglyphics, might be mentioned, the study of which would cultivate observation, memory, and reasoning, but would not leave in the mind a valuable residuum of knowledge that would make for power and righteousness. In building the curriculum of the school, content must have due attention, or the whole structure will fall to the ground.

And yet so great an impetus has been given, by this doctrine of the equivalence of studies, as promulgated indirectly by the Committee of Ten, that there are now those who advocate giving not only a choice between courses, but almost absolute freedom in the selection of the subjects. The advocates of this freedom of choice claim that children are "unlike in the mental characteristics which they inherit; that a rigid and uniform curriculum cannot meet the natural needs of our heterogeneous population; that in so far as we compel a child to study a subject that he instinctively dislikes, and in which he cannot succeed, we stimulate his aversion to intellectual pursuits; that those who can master the sciences but not the languages, or the languages but not mathematics, are as much entitled to the fostering care of the State in their education as those who can become adepts in all three — science, language, and mathematics."¹

¹ "Educational Review," Vol. x., p. 20.

Reduced to its lowest terms, this argument simply comes to this; Let a boy study only what tickles his intellectual palate; let him put aside everything that presents difficulties; let him intensify the weaknesses as well as the strengths which he inherits. It would not be difficult to forecast the results of such a system of education. It would develop men weak intellectually, or strong only in some special line, and weaker morally — men without the moral fiber to dare and to do, to fight, and, if need be, to die, for what is right. An education that trains men to avoid difficulties is not the education that is needed for life. The education we require is the education that enables a man to see clearly the object he ought to attain, and for the sake of that object, no matter how distasteful the struggle, to overcome all difficulties. Francis Bacon held different views from those of the advocates of unrestrained freedom in the choice of subjects of study. "There is no stound or impediment in the wit," he says, "but may be wrought out by fit studies, like as diseases of the body may have appropriate exercises. . . . So, if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again; if his wit be not apt to distinguish or find differences, let him study the schoolmen; if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyer's cases. So every defect of the mind may have a special receipt."

Two influences will probably prevent the tendency toward electives in the school from proceeding too far. One of these is the saving common sense of the people, who are quick to detect and to cure the vagaries of professional educators. The other is the restraining influence of the college; for, while the entrance examination is yet very far from being ideal, it will always be a guide, to a considerable extent, to the schools; and the influence

of the college always has been, and probably always will be, conservative.

And yet we are confronted with a most serious difficulty. On the one hand, we have a multitude of subjects that must be taught; on the other hand, we see the impossibility of teaching all of them with advantage to each pupil. Is there no middle course? Is there no means of determining what subjects are necessary to all pupils, and what subjects may be freely left to choice?

Dr. Harris, in writing the Report of the Committee of Fifteen on the Correlation of Studies, has, in my judgment, given us the test by which to determine what are the essential studies for both the elementary and the secondary school. "Fourthly and chiefly," he says, "your Committee understands by correlation of studies the selection and arrangement in orderly sequence of such objects of study as shall give the child an insight into the world that he lives in, and a command over its resources such as is obtained by a helpful coöperation with one's fellows. In a word, the chief consideration to which all others are to be subordinated is this requirement of the civilization into which the child is born, as determining not only what he shall study in school, but what habits and customs he shall be taught in the family before the school age arrives." If this principle,—the efficacy of a subject of study in giving the student an insight into the civilization in which he lives,—if this principle be accepted as the chief determinant in building courses of study, it ought not to be difficult to reach a conclusion as to what are the essential studies.

In the first place it is evident that our civilization cannot spare any of the subjects in the traditional curriculum of the elementary school. Reading, writing, composition, arithmetic, geography, drawing, and the history of our own country are most assuredly essential subjects. To these I am disposed to add, for the elementary grades,

manual training and familiar experiments in science. Science has given us the wonderful inventions that have almost revolutionized life in the nineteenth century. At least a beginning in the ways of science should be made, therefore, by every child. Every man should know something of wood-working and iron-working tools; and every woman something of sewing and cooking. The time has arrived when the eye may no longer say to the hand, "I have no need of thee."

In the secondary school the essential studies are literature, science, mathematics, and history.

By literature I do not mean the desultory reading of a little modern prose and poetry, but a study, more or less careful, of characteristic pieces of the world's literature. Every boy should know his Homer in English, even if he never reads it in Greek. Every boy should read some of Plato's dialogues that he may learn how to examine theories. Every boy should read his Shakspeare, because there, if anywhere, the passions may be purified, to use Aristotle's words, by pity and terror. Every boy should read his Bible, because the Bible has been the most potent agent for civilization during the last two thousand years, and because scriptural language runs like a golden thread through all modern literature. And yet a distinguished professor of English at Harvard has told me that he rarely finds one of his students who can explain the Biblical allusions in Shakspeare. The boy who has acquired a taste for Homer, Shakspeare, and the Bible will not fail to make himself acquainted with Dante, Goethe, Swift, and the great moderns. The great world-literature contains the record of the development of man's spiritual nature. And what is our civilization but the concrete result of this development? Without knowing something of the world-literature, man may dig, and eat, and sleep, and buy, and sell, but he will have little understanding of the civilization into which he is born.

With that literature his life will be fuller, more useful, and more joyous.

It would lead me too far afield, and I have already consumed too much of your time, were I to give the reasons why I regard mathematics (algebra and geometry), history, especially the history of institutions, and science (physics and chemistry) as, in addition to literature, the essential studies of the high school.

There are those who claim that the Latin and Greek languages ought to be included in the list of essential subjects. Dr. Harris, for instance, argues elaborately that we cannot understand anything fully until we study its embryology; and that, since we have derived our ideas of law and order from Rome, and our ideas of beauty and taste from Greece, we are studying, in the languages of these two countries, the embryology of many of the most important features of our civilization. The answer to this argument is that we have borrowed from the Hebrew civilization quite as much as from the civilizations of Greece and Rome, and that we have never considered it necessary that all should study Hebrew in order to understand quite clearly the mandates of ethics and the doctrines of religion.

But, some one answers, you can never gain a true conception of any great work of literature unless you read it in the original tongue. This is doubtless true, at least in part; but it is true, if at all, only of those who have learned to think in that tongue whatever it may be. Ninety-nine one-hundredths of all college graduates, it would be safe to say, have not learned to think in Greek. They do not and cannot appreciate Æschylus or Demosthenes in Greek; that is, they do not appreciate Æschylus or Demosthenes, as they appreciate Tennyson or Browning. What they do appreciate, when with painful efforts they seek to interpret the text, are not the transcendent beauties of Greek style, but those beauties as dimly re-

flected, or distorted, in their own bald and meager translations. The great majority of those who study Latin and Greek, study the literature not in the original but in their own translations. As the literature must, therefore, in nearly all cases be studied in poor translations, why not have good translations at once?

If, then, we are to regard literature, mathematics, history, and physics and chemistry, as the essential subjects in the secondary school, what are those which may be left to choice? Popular demand, at least in the large cities, has, it would seem, already determined what the elective courses shall be. The people demand from the high schools three classes of students:

1. Those who are well trained in the classical languages, and who are prepared to meet in these departments of knowledge the most exacting requirements of the colleges.

2. Those who are well trained in commercial subjects, such as book-keeping, commercial correspondence, and commercial law.

3. Those who have had special training of hand and eye, who understand and can make machinery, who, though they may not be adepts in any particular trade, comprehend thoroughly the principles that underlie all trades—who can give the touch of the artist to the work of the artisan.

In a word, our civilization demands that its educated men, no matter what their walk in life, should have the exactness that comes from mathematical study, the practical knowledge that flows from science, the political knowledge that flows from history, and the culture that flows from the essentially humanizing study of literature. Our civilization does not demand that all men should be merchants, but it does demand many men who have had special training in the usages of commerce. Our civilization does not demand that all men shall be machinists or

designers or inventors; but it does demand many men who have a theoretical as well as a practical knowledge of the mechanic arts. Our civilization does not demand that all men should be classical scholars; or even that all should have a smattering of the Latin and Greek tongues; but it does demand that some men should be great classical scholars, worthy interpreters to their fellows of the contributions made by the peoples of antiquity to the evolution of society as a whole and of man as an individual.

It is the province of the secondary school to present opportunities to these various types of men to commence the study of their appropriate subjects. But the mission of the school is not ended even here. It is the duty of the school to see, as far as possible, that each student, in addition to the essential subjects, is studying that special group of subjects for which he is best fitted by nature. The secondary school is the place where the choice among the many paths that stretch through life must be made. A mistake here is well nigh irreparable. A mistake here is an injury not only to the individual but to society; for of all the ailments from which society suffers there is perhaps none more weakening than the wrong distribution of talent. There are legislators, both State and National, who ought certainly to be making shoes or following the plow or breaking stones, and there are shoemakers well fitted by nature to be legislators. There are principals of schools who ought to be selling ribbons; there are men selling ribbons who ought to be principals of schools. There are men in the pulpit who ought to be physicians or lawyers; and there are physicians and lawyers who ought to be something entirely different. What a change there would be, not merely in the distribution of wealth, not merely in increased production from labor, but in the happiness, the morality, the general well-being of mankind, if every man were set to that kind of work which he can do best.

And there is no other agency which has an opportunity equal to that possessed by the secondary school to bring about this consummation so devoutly to be desired.

Another great change that has been working itself out during the last hundred years is a change in methods of teaching. This change appears, first, in the better adaptation of the subject-matter to the pupil's mind; second, in the opportunities given to the pupil to observe, to compare, and to reason, instead of merely to memorize words, words, words; and third, in the attempts now being made, under the influence of the philosophy of Herbart, to coördinate various studies: that is, so to arrange the instruction that the study of one subject shall support and throw light on the study of every other subject.

Another great change during the century is the slow but steady growth of the idea that the only sure and certain way of improving our schools is by providing training for our teachers. State Normal Schools are a comparatively recent growth. It was not until 1839 that the first State Normal School was established in Massachusetts, and not until 1844 that a similar institution was established in New York. In the year 1895, however, our legislature enacted a statute which, in this matter at least, places the Empire State in advance of all her sister commonwealths. Seven years ago, at a meeting of the State Council of Superintendents held in Albany, I had the honor to offer a resolution to the effect that the Council should present to the Legislature a bill requiring that, after a certain date, no teacher should be licensed or employed in the public schools of any city or village of this State who had not had three years' successful experience in teaching, or, in lieu thereof, graduated from a high school and spent at least one school-year in professional training. That measure has three times passed the Legislature. Once it was purposely permitted to die by the failure of Governor Hill to affix his official signature. Once it was vetoed by Gov-

ernor Flower. In the year 1895 it was passed by the Legislature and signed by Governor Morton. All honor to Governor Morton!

One other great change there has been. When Union College was founded but little provision had been made for the elementary education, and none for the higher education, of girls. Now the number of girls in the secondary schools of the land far exceeds the number of boys; and the number of young women in college is rapidly increasing. Who can calculate the benefits that are to accrue from the diffusion of culture, from enhanced educational power, among the mothers of the land? Not the college, not the secondary school, not the elementary school, but the mother, may be the greatest educator.

The great educational movements of the last one hundred years have been the movement to remove education from ecclesiastical and private control and to place it under public control; the movement to reform the curriculum, first by extending it, and then by introducing the elective system under proper limitations; the movement to improve methods of teaching by introducing individual research and coördinating the subjects of study; and the movement to place the advantages of education, from the kindergarten to the university, within the reach of all, women as well as men. And this last movement is bound to foster another, which, though still in its infancy, will necessarily condition all the others — the movement to study that most complex and delicate of all the mechanisms created by God — the human child.

ADDRESS

BY REV. C. F. P. BANCROFT, LL. D.

Principal of Phillips Andover Academy.

WHEN, through the favor and courtesy of your honored President and those associated with him in making up the program of this beautiful academic festival, I was invited to take part in this conference, following the formal addresses with some informal remarks, I felt constrained to accept the honor out of admiration for this university, and I assumed that I should be permitted, and perhaps expected, to speak of the work of the academies in the secondary field, partly on account of my long and intimate connection with a representative school of this particular type, partly because Union College rests upon an academy which was established ten years earlier and which was merged in the college when the latter was founded, and more particularly because during the last century the college has received a large portion of its pupils from this source of supply, and doubtless must do so in the future to a very considerable extent.

The proper scope of secondary instruction has never been well defined in this country. The limits between primary and secondary subjects, and between secondary and superior studies, have shifted. This is not strange.

The country is still new, it has always been wide, and at the first it was very poor. These circumstances have delayed a careful separation and a close articulation of the various departments of instruction. The theory of educational values has been unsettled. In the present period of educational reorganization some higher studies have dipped down into the secondary schools, and, partly by way of experiment, studies once regarded as purely elementary have shot across not only the whole breadth of the schools, but also of the colleges, and have emerged as university studies. In fact, it seems to be chiefly a question of method and rate whether a study shall be considered primary, secondary, collegiate, or graduate. But there must be a true order of studies, and by and by there must be substantial agreement as to the proper field of each of our grades of education. Secondary education will improve when that day comes.

In developing our secondary education we have also employed many different instruments. Private instruction has long obtained in England, and is likely to find favor more and more with us, not as a necessity, not as a luxury, but on account of its flexibility and power of individual adaptation. Very early in our history "Latin Schools" or "Grammar Schools" were established, after the model of the English foundation schools. For the most part they have lost their distinctive character, having become academies in effect, or more nearly like our public high schools. The Roxbury Latin School, which celebrated last week its two hundred and fiftieth anniversary, has probably preserved its independent character more nearly than any other, but is changed almost beyond recognition. In the last half of the last century academies were developed under the most favoring circumstances. Within the last sixty years public high schools have been created in great numbers, and have established themselves with marvelous rapidity in the

confidence of the people. Recently strictly private schools have multiplied, and large account must be made of them in any comprehensive survey of secondary education. And, finally, a group of "schools" has been developed, somewhat after the model of the newer foundation schools in England, schools of which St. Paul's at Concord and the Lawrenceville School are the most familiar and brilliant illustrations.

Such, in summary, are the different instruments employed in the secondary field. We must recognize them all; there is room for them all; there is need of them all.

I am to speak particularly of the academy.

The word academy has been somewhat challenged; it has been said to be too large and too ambitious. But it has associations derived not alone from the fairest scene in the Attic plain, the noblest doctrines of Greek philosophy, and the purest Greek teachers, but others derived from the fact that Milton chose it in his tractate on education as the designation of his ideal school for the training of the best youth, gathered together for the most perfect education; and Milton stands for all that is noble in letters, beautiful in personal character, pathetic in trial, patriotic in service, faithful in friendship, and immortal in fame. The Nonconformists adopted the word for the schools which they established because they were excluded from the foundations under the control of the Establishment, and thus again it obtained a recognized significance. Of more immediate interest to us is the fact that Benjamin Franklin adopted the word when in 1743 he drew up the plan for a higher school for the province of Pennsylvania, and especially for the city of Philadelphia — a school which was known for only a few years as an academy, then as a college, and now as the University of Pennsylvania — a proud institution which takes for its official date not the year of its own charter,

nor that of the college, nor yet that of the academy, but goes back to 1740, when the original charitable school which Franklin reorganized as an academy was established, thus making the life of the university venerable among the universities of our land. The title "Academy," therefore, has in it the memory not only of Plato and Milton, but also of the sagacious, the practical, the enterprising, the benevolent and patriotic Franklin, whose gifts for the promotion of learning in America have proved so fruitful and enduring.

A little later than Franklin's academy in Philadelphia there was a movement toward the foundation of a great secondary school in Massachusetts, and the name academy, after much deliberation, was adopted by the Phillips family for their Andover institution. It was a new school, and a new kind of a school. The idea and the name at once prevailed. In Massachusetts alone more than a hundred academy charters were granted. The State of New Hampshire and the province of Maine took up the idea, and the academies at Exeter, New Ipswich, Fryeburg, Atkinson, and elsewhere were started. Subsequently hundreds of similar schools were planted in New England, in New York, in Ohio, and later in the far West, and to some extent in the South. In many cases the Andover constitution was adopted almost bodily. The founders lived to see in their own generation the fulfilment of the wish expressed in their original gift to Phillips Academy, viz., that "its usefulness may be so manifest as to lead the way to other establishments on the same principles." Up to the time when the public high school became an integral part of our school systems, the academy was the principal agency of secondary education. It is still a large factor. The academy went before and prepared the way for the high school, and made the high school possible by creating the demand

for it. The development of the academy was a true revival of learning, and an epoch-making event in American education.

* * * *

The typical academy is a school devoted to secondary education. It has been said to-day that in many cases academies have been nondescript, have exceeded their province, have attempted college work. It is true that at times, and under peculiar pressure, they have attempted to dignify themselves and enrich their courses by teaching subjects which belong elsewhere. Some apology and explanation have been given already. The temptation has often been great, but the typical academy confines itself to its own specific work, and thereby seeks to benefit its own and the coming generations. It is not a college, nor a part of a college. If ever it has wandered from its own field, it has been partly due to the uncertainty of boundary already alluded to, and partly to the urgency of the demand for the higher education. So far as the academy has yielded to the temptation it has ceased to be a true academy. In adjusting itself to the new demands and the new conception of secondary education, it has shown its capacity to meet any just requirement which the new education may lay upon it, and to maintain its place in our school systems. It is neither outgrown nor outworn.

The academy is an incorporated and endowed institution. It is not a private venture for profit, nor a personal memorial, nor a neighborhood convenience, nor a promoter's device for raising values. It is under the ægis of the State like the colleges, and therefore a public foundation. It is endowed like our colleges, and therefore a charity. It is incorporated that it may acquire and conserve the resources necessary to give it stability, dignity, and efficiency. It is under the visitation and control of the State that it may not waste or divert its funds, and

thereby fail to subserve the interests of the Commonwealth. It receives the gifts of public-spirited and generous citizens and holds them in perpetuity for the good of all. It is, therefore, as truly public as our colleges, or as the so-called great public schools of England—Eton, Harrow, Rugby, and the rest. The attempt to disparage the academy by calling it a private institution is to ignore the motives which created it, the spirit in which it has been administered, and the work which it has done.

The academy is historically a religious institution. The occasion for its establishment, as graphically stated by Dr. Alexander in his discourse yesterday, was the decline of learning and religion in the colonies. The motive for its establishment, as stated by Franklin and the Phillipses was threefold,—philanthropic, patriotic, religious. The youth of the land were to be educated for the sake of their individual welfare and happiness; the State was to be saved from the dangers of prevailing ignorance, provided with competent magistrates, and set forward in wealth and power; the Christian religion was to be inculcated, and its influences brought to bear upon the youthful mind, by means of wholesome associations and the instructions and example of able and devout teachers. Franklin emphasized the patriotic motive, but did not omit the other two. The Phillipses emphasized the religious motive, but gave full weight to the three. Clergymen and Churches have always had much to do with our academies, but to a surprisingly small degree has sectarian influence usurped the place of religious influence. They have often been planted and fostered by denominations, but learning is catholic, and the schools have ministered to faith rather than to dogma. The academy has been religious through and through because administered by religious men.

Much has been said about the place of religion in education, but we are in great danger of missing the real

point. A school cannot be made Christian simply by putting it under ecclesiastical control. The reverent repetition of prayers will not make a Christian school, just as writing the word God into the Constitution will not make a Christian nation. Religious influences proceed by a different law. They are the most vital in the world. They cannot be taught like mathematics. We make a great mistake, therefore, when we think that there can be no religious teaching except by a prelate, or according to a creed, or by use of a ritual. The religious life of a school is in its teachers far more than in its teaching.

As I walked this morning through the beautiful domain of this college, I said to myself, How easy to destroy its religious character in spite of all its original purpose and its history, simply by giving the appointing power over into the hands of some enemy of religion. Equip your professorships with agnostics, with atheists, with profligates, and Union College will cease to be the mother of bishops and ministers and God-fearing men in all the other noble walks of life. It is the influence of men like Tayler Lewis and Laurens P. Hickok, who have loved God and their fellow-men, who have done their duty day by day without the slightest pretense of sanctity, who have gone in and out amid these precincts hallowed by the memories of the great and the good, and in their turn have

girded their spirits or deepened the streams
That make glad the fair city of God.

It is the influence of these profoundly religious men that has made this a truly Christian college, has delivered it from a narrow sectarianism, and caused it to stand against the unfaith and the heresies of the world.

The academies, removed from political control, protected from frequent and sudden changes of administration, identified by their traditions and often by the terms

of their charters with the spirit and work of the Churches, are in a peculiar position of vantage in the selection of teachers and the maintenance of a strong and wholesome religious life. What might at first seem to be a limitation has proved to be a safeguard of piety, and a liberalizing factor in the cultivation of both mind and heart.

The academy is an institution free from local control. I speak of this with a degree of diffidence after the able address of the morning. It is true that a school cannot thrive except in friendly environment, nor can it prosper if it does not adapt itself to real and present needs. It is suicide to relieve a school from the support of its alumni, the considerate gifts of its friends, the watchful sympathy and regards of all who are concerned in it. The oversight of its trustees must be wide and liberal. The strength of the academies has been in the fact that they were not planted for narrow communities, but "for mankind." Like the colleges, they were made equal to the whole length and breadth of humanity, and they welcomed to themselves pupils from every quarter and gave them of their best. One of the advantages they have claimed over some other schools has been that they bring together, on terms of intellectual and social coöperation, pupils from a wide range of territory and previous training and future career, in a republic of letters. A good academy is above local dictation, individual whims, and private requirements. Its governing board, its teaching staff, its student body, its rightful constituency, are too large and too intelligent to submit to caprice and prejudice, whether of individual parent or pupil. The fact that it is not under local constraints makes it free and independent.

The typical academy is not designed for the classes. One of the agents of the Massachusetts Board of Education, himself educated in a Normal School, at one time made the public statement that the academies were

planted for the rich, but I am happy to see that the statement was subsequently withdrawn or modified. These schools were benevolent from the outset. To make it possible to give the best education at a moderate cost, endowments were sought. The fees have been kept at a figure much below the actual cost. The instruction has been so good that the sons of the most favored have resorted to them; they have been so accessible that the sons of the humblest and poorest might aspire to their privileges. Special funds for students' aid have been generously provided for those in pecuniary straits. The academies have been as truly democratic as the colleges, which, in spite of popular misconception, are for the poor rather than the rich. In colleges and academies alike the majority of the students are at struggle to secure the means of their education.

Nor, as is sometimes insinuated, are the academies provided for educating the illiterate and incompetent. The annals of Union are enough to refute the charge. One great service of the academy has been that it attracts the brightest minds, the most forceful characters, stirs in them the desire for liberal education, shows them the possibility of it, prepares them for it, and sends them on into it. Like a magnet the academy draws out from the mass of society that which is most capable of being put to the highest uses.

The academy provides not simply for the brief school periods of the pupil, and that chiefly on the intellectual side, but for the entire life of the pupil, seven days in the week, twenty-four hours in the day. The social life, the recreations, the public worship, the manifold and varied interests of youth,—body, soul, and spirit,—are included in the academy scheme. Many a boy and girl coming out from good homes have found in a good school a better and safer place for them than home. Cut off from immediate parental advice, thrown back upon their own re-

sources, forced to make decisions for themselves, enjoying a large measure of responsibility and freedom, questions come up for solution, great questions for the first time perhaps, the greatest possible questions about their personal relations to God and duty, and in many cases the most momentous decisions have been made, and henceforth the spiritual life has been clear, consistent, and strong. The academy has been a palætra of character. As the college age has risen more and more, the academy age has been the one in which have been developed and made permanent the habits of manhood, self-control, independence, and enterprise. Those conditions and elements which have made the colleges so useful to the country have been found measurably in the academies and made them the means of the more general, more thorough, more ennobling education of our people.

The question is sometimes raised, Shall this agency give place to something else? By all means, if something better can be found. After you have provided your cities, your towns, and your larger villages with the local means of secondary education, there will be a wide extent of territory and population unprovided for, including the rural districts, out of which in the history of our country have come some of the noblest minds and strongest characters. The history of our academies shows also that out of our cities, and from the shadow of our best public and private schools, come many excellent pupils who for various reasons have found academy life best suited to their needs.

I cannot doubt that Union College, the outgrowth and successor of the Schenectady Academy, having received a large proportion of its pupils from the academies, and having in turn supplied a great number of academies with successful teachers and patrons of secondary learning, will continue to foster academies in this and the other States, not to the neglect or disparagement of any

other kind of school, but in just recognition of a large field which the academy alone has been able to occupy down to the present time.

As I glance at the portraits along these walls, I see the faces of men whose fame and influence have been world-wide. There is not an academy of any importance in the land which has not felt the touch of your great teachers. Their books have come to us, and their lives have been repeated to us in the lives of their pupils. Here is one of your presidents, a graduate of our theological seminary, and a teacher in our academy. There is Eliphalet Nott, who built himself massively into the history of this college and his age, and whom I learned to admire in the enthusiasm and veneration of a neighbor over whom I lately said the burial service, a graduate of our academy seventy years ago, and of your college more than sixty years ago. Dr. Nott prepared himself for his great work here by founding an academy in his early ministry and serving as its principal while still caring for his parish. Time would fail us to show how intimate have been the relations between this college and the academies. May their mutual helpfulness and interest never cease!

[This paper was followed by an informal discussion of the general subject, in which the Chairman, Rev. Walter Scott, Principal of the Connecticut Literary Institution, and others participated.]

Educational Conference.



AFTERNOON SESSION,

PRESIDENT AUSTIN SCOTT, OF RUTGERS COLLEGE,
PRESIDING.

SUBJECT : THE COLLEGE.



INTRODUCTORY ADDRESS

BY PRESIDENT SCOTT.

UNION COLLEGE may be taken for granted. I shall not attempt to do as those who have preceded me have done — pay the tribute to her that she deserves ; but, as one passes through the halls of Union he must lift the hat. Perhaps no greater tribute could be paid her than to say that the subject that is before us this afternoon is in some respects discussed more fittingly at Union College than anywhere else. We divide time into centuries ; but the thought has come to me, Is it not possible that the fragments and portions of time might be expressed and divided by the ordinary punctuation marks ? For example, some portions of time are so without meaning, or at least only get their meaning as they pass over

into other portions of time, that they might be, as in sentences, separated from others by a comma. There are other periods that are quite incidental, which might be inclosed in brackets or parentheses; and there are still other periods that, repeating those already past, might be put in quotation marks; but the century that is just coming to a close may, perhaps, best be represented by a question mark.

We heard this morning of many things that this century has done in education. It has done a great deal in political development. It has provided the materials on all hands for something that is to come in statecraft, in religion, in various departments; but as it rounds itself out, perhaps if we were to choose that which would typify this century most aptly, we should choose for its symbol the question mark. What is to become, politically, of this continent of ours? What is to be the outcome of all the elements that are jostling each other in education? In the college we have to make a tripod stand: the education of the mind, of the soul, and of the body. Perhaps for the first time in the history of education has it come about that, simultaneously, these three parts that make up the whole man are considered by those who are to determine what education is and is to be, but it is a question whether the three tripod-legs are equal, and whether those who are charged with the direction of education can make it stand. How far must athletics be made a part of the curriculum of a college? How is the mind best trained? How far shall moral training be a part of any scheme for the perfection of the college course? These are all matters the present state of which, as the century goes out, can best be represented by a question mark. Another thing: What is the college? I saw a day or two ago in a newspaper a challenge on the part of the colleges to the universities to this effect: Shall they not give up their undergraduate

work; shall they not confine themselves to that which is true university work? But I will not detain you. My function is simply to listen while those who are prepared to solve some of these questions speak. Among the questions which the nineteenth century is to bring to the twentieth is the silver question. I am to present to you the man who knows all about it. I doubt whether there is a man within the four bounds of our Republic who could have shown the superb courage that has been shown by my neighbor on my right in writing the history of the last twenty-five years. So I say to you that I bring you an expert riddle-solver when I present the President of that honored institution,—Brown University.

ADDRESS

BY PRESIDENT ANDREWS.

MR. PRESIDENT, Ladies and Gentlemen: Some years ago the Episcopal Bishop Meade, of the State of Maine, preached in a logging camp. He preached in his canonicals, but without manuscript. When he was done, a lumberman remarked that it was the first time he ever knew of "one of those petticoat fellows to shoot without a rest." When I looked over your program and saw the formidable announcement of papers and addresses to be presented on this occasion, I said to myself, "You are, indeed, a rash man if you undertake to shoot this afternoon without a rest." I much fear, now I have gotten on my feet and look you in the faces, that ere I conclude I shall need a rest, and I am still surer that when I am done you will need one. Not knowing exactly how formal or how popular these exercises were intended to be, I did not bring any manuscript. I suppose I might have brought some. I have in my closet a large amount for which I am responsible; but I am bound to declare that I have none with me either in my pocket or in my head. I have, therefore, to shoot as well as I can without a rest.

When President Raymond invited me to be present and take part this afternoon, although I knew I should at this time be exceedingly busy, I could not find it in my heart to decline, because the school where I do my work is more indebted to this institution than to any other in

the wide, wide world. We of Brown University feel a very deep sense of debt to the College of New Jersey, because the first president of our university was an honored graduate of Princeton. But if our college had its original birth in James Manning, it had its second and greater birth in Francis Wayland, and Francis Wayland was educated in Union College. Possibly I am able to allude to one thing pertaining to Wayland's influence which you do not know already. I suppose the greatest event in the world's political life the last year has been the war between China and Japan. I fancy that almost all people in the Western nations, and perhaps nearly all in Japan as well, have been amazed to see with what ease that little nation Japan walked away with the victory. But there was a history preparatory to that victory, as there is to every great phenomenon in human life. Those acquainted with the origin of Japanese liberty know that it rose in almost exactly the same way as did free Prussia after the battle of Jena. Books on Prussia's wonderful development relate that it had its source, its start, in the intellectual movement, headed by Fichte, out of which grew the University of Berlin. Now, there was at the beginning of the national development of Japan a Japanese Fichte, a mighty moral teacher of Japanese youth. The Fichte of Japan was that famous philosopher Toku Zawa.

It is an interesting story, too long to tell here this afternoon, how that great man, in the darkest time his native land ever saw, gathered about him, just as Fichte did in Berlin, young men who had hope and power, and taught them of their possibilities and of the possibilities of the land in which they lived, filling them with quenchless zeal for their people. I have recently learned that the text-book which Toku Zawa was wont to use, whence he brought moral inspiration, fire, and ambition into the souls of those young men, was "The Elements of Moral

Science" by Francis Wayland. We at Brown University are proud of that fact, as we are of everything connected with the career of our great president, and it is out of veneration for him more than from any other cause that I attend this anniversary.

The subject which was in a more or less indefinite way placed before me, as indicating the direction which my remarks were expected to take, was the college of the present as compared with the college in earlier times. To it, so far as I have time and can command orderliness of thought, I will endeavor to aim my remarks.

There is one particular in which collegiate instruction is, to my mind, distinctly inferior to what it was, say, in Dr. Wayland's or Dr. Nott's time,—I mean that we make learning the central topic of our interest. The intellect is the mark at which we aim our work. Instead of humanity, instead of the man, we are now after the thing which man, it is supposed, ought to know. When Dr. Nott was chosen president of Union College, and, in subsequent days, when Dr. Wayland was made president of Brown University, educators were not thinking primarily of furthering human learning and science. These were, of course, matters of interest, but not matters of central interest. The main thing with them was to develop manhood, to turn out students who should nobly fill important places in society. Therefore, when college trustees were about selecting a man who was to have the direction of a college, they looked beyond the question of his learning. Though they did not leave learning out of the account, they did not necessarily choose the most learned man. They desired a man of intellectual tastes, but above all things they desired a grand and splendid manhood like Dr. Wayland's. If they could find such a man they placed him over the college, so that the entire administration of collegiate work might have as its object the training of young manhood in large and splen-

did character. Those thoughts gave bent and direction to all educational work in Dr. Wayland's time. When such educators laid out a curriculum they filled it with drill and culture studies, the central thought being still human character and faculty. They made comparatively little of the subject studied; little of mere science; little of mere form. They were thinking of what was best calculated, or was thought to be, to develop manhood in the pupils. Their curriculum contained much mathematics, the study of which was continued right up to the end of the junior year and further if desired. I believe that with us all through Dr. Wayland's time mathematical study was insisted on quite to the end of the senior year. I am not saying that the college authorities of those days succeeded in making the best curriculum that could have been devised even then for the promotion of the "humanities." That was, however, their object, the great thought they all had in mind. They said, "Here are young men to be shaped for strong life by their work in college. What is the best curriculum to put them through? What the best course that we can lay down for them to make them the strongest and best men for their places in the world?" Aside from the teaching, and the lessons that were given them, students were incessantly led to think of their calling as men. Many doctors here this afternoon will say, "But we are doing those same things now." Indeed, we are, and for my part I am very glad that we are; but I do not think that the motives which I have dwelt upon are at all as central and powerful in the educational practice of our time as in the educational practice of fifty or seventy-five years ago.

Turning to the other side of the shield, I believe that, on the whole, educational work to-day is in the colleges and universities of America better than it ever was before. It is better, not because we have so largely left out

of our thought that great central conception of human character and faculty, but in spite of that omission. In what particulars is it better? I cannot mention them all; I mention a few.

In the first place, our colleges now have more money than they had when Dr. Nott was here and Dr. Wayland was at Brown University; they have a great deal more. Not all have as much as they would like. Even Chicago University, the greatest beggar in the college world, wants more money; and we always shall want more. [Laughter.] After our commencement, feeling the need of recreation, I attended a ball game, a thing I do frequently, even when I don't specially need recreation. I saw a fine game. Three and a half innings had been played at the moment to which my thought now goes back, and neither side had sent a man across the plate. Just then some one from outside the inclosure yelled for information, "What's the score?" And some one inside the inclosure who knew shouted back, "Nothing to nothing and Providence ahead." [Great laughter.] I said to myself, "That is a most apt formula to describe the financial situation of the colleges that I know." [Renewed laughter.] Take Union College and Brown University as an illustration, and I should say that their score, compared with their needs, was "Nothing to nothing and Brown University ahead." [Laughter.] Still, though you might describe our present financial situation with a zero, you could easily use a capital zero, whereas in good Dr. Wayland's time you would have needed to select a "lower case" zero. We have much more to do with than he had. We have larger incomes and we teach more subjects; we have a larger scheme of education, more buildings, apparatus, and various appliances which he could not get. I hope we make as good use of our larger resources as educators in earlier times made of the smaller sums they had.

Secondly, college communities have better health than they once had. When I entered this chapel this afternoon a small program was handed me—I don't say "insignificant," because it had President Taylor's name on it (his name is a program in itself), and it contained also the name of the presiding officer. But it was not a large docket by any means. Soon a larger and fuller order of exercises was placed in my hands telling of the athletic contests which are to take place on these grounds after we adjourn at four o'clock. That hints at one of the best features in our modern college life. I am among the college officials who rejoice in that athletic, that gymnastic development which is taking its place in college training. Now, at last, educators prize good health; they make it a prominent matter for cultivation that youths' bodies shall be strong in order that youths' minds may have large and healthful basis. Among the many saws told about President Wayland is one to the effect that he always advised young men, if they wished to keep well, to rise early in the morning and take long walks. He knew that none would do it, but then it was good advice. All our old graduates remember that precept to this day, though not one of them ever followed it. By that counsel President Wayland in effect anticipated all this modern health-cultivation within the college. President Wayland laid greater stress on the very important matter of the students' health than most of the men in charge of higher education in his day. But the professors associated with him thought little of it, and in consequence at Brown University you have to come down to comparatively recent times to find any systematic attention paid to the physical training of students. Now, however, improvement has come, and our students are forced, if they do not do it voluntarily, to take time for the upbuilding of their physical powers. The same can be said of every well-equipped college in this country. The physical de-

velopment of young people in college is no longer neglected. The average youngster in college is, I believe, made healthier, bodily, during each of the four years of his sojourn there. We can prove that we actually cure a great many of the diseases which young men bring to college; and that we turn the young man who has no disease out of college at the end of his course in a condition in which he is less likely to contract one than he was when he entered, or would have been if he had not entered. Something is added to the life-probability of all young people who go through college. On an average they will live longer, do more work, work with less discomfort and grumbling than if they had not been students. Just think, ladies and gentlemen, how much it must mean for the future of our country if anything like that is true, touching our institutions of high learning. I believe that it is true, and will be still more true as physical training becomes more and more an organic part of college education.

Total wreck often follows neglect of the physical in a student's life. An educated mind may be worthless if handicapped by a diseased and emaciated body. I have an illustration in mind at this moment. A young collegian had won the highest laurels of his class. He was a splendid scholar. His equal had scarcely been known in the history of his college. He had broken the record in almost all studies. Students looked at him in amazement and said, "There goes So-and-so; his record in Latin was so-and-so; his record in Greek was so-and-so." Every old graduate took off his hat to him. So much for the development of his mind; but what of his body? I will tell you: When he stood upon the graduating platform to pronounce the valedictory address, being taken with hemorrhage at the nose he was carried helpless from the platform and all day they hardly knew whether he would live or die. And though he was a good fellow and meant

to do good, it made little difference to the world whether he lived or died, for he has accomplished nothing from that day to this. He is a walking skeleton, with no hope of ever being anything else. You remember, perhaps, a remark once made in the Senate Chamber at Washington by Senator Fessenden, reflecting on Senator Sumner. As was his custom when about to make a speech, Sumner had just come in laden with a mass of books. Fessenden said, "Look at that d—d school-boy coming up to recite his lesson!" A great many of the brilliant men who have graduated from American colleges have been in after life nothing but school-boys,—pedantic, with information enough, maybe, but unable to do aught with it for lack of physical strength. I am glad that there are to be athletic contests after these addresses. Young men, get health; make your bodies strong; then your learning will be of some use. The importance of a good physical groundwork to our mental life is becoming greater and greater with every passing year. Look at the influential men in Congress. The secret with every one of them is that he has a strong body and is able to work more hours a day than his fellows can. You must have health if you are going to do anything great in this competitive world.

As a third element of superiority in our modern education, I would mention its larger liberty. The student has a greater freedom in the choice of studies. Unless carried to very great extremes, this is a distinct advantage. People have learned in recent years that God Almighty has many keys with which to unlock human intelligence. In our college we have shops where they do all sorts of cunning things; a shop for wood-working, and a shop for work in iron, steel, and other metals. Three or four years ago our faculty recommended to the Board of Fellows that any candidate should be permitted to take one term in the woodwork shop and another in the iron and steel work shop, and that each term should count one

term toward the attainment of the degree whatever the degree might be for which the candidate was studying. This has been permitted ever since. A considerable number of the candidates for the degree of Bachelor of Arts avail themselves of the opportunity. A singular phenomenon has come to light in connection with this practice. We have found that many men have continued dull and inexact, flabby-minded and illogical, until they got into the shop, who then woke up, became bright, turned their attention to literature, and proved fine students. You would hardly believe this were it not stated to you on the authority of a college president. (Laughter.) But it is true notwithstanding. (Laughter.) Perhaps with a little effort I can make all understand why it is so. A very inexact scholar can read Greek after a fashion, and get through the Freshman mathematics. At our college we do not require a candidate for Bachelorship in Arts to pursue mathematics after Freshman year. Well, your dullard can get through algebra, geometry, and trigonometry, and yet never attain exactness, accuracy. Cardinal Newman, you remember, says that a great part of a liberal education is training in accuracy. The fellow stumbles through his "Herodotus," his "Homer," even his "Titus Livy" and his "Horace," and gets up his mathematics too, but the idea of knowing things *exactly* he has never been able to realize. But now he, who never did a day's work in a shop before in his life, goes to the shop and takes a lesson under the boss carpenter. This new preceptor says, "Take that board and plane that edge straight, young man, or you can't have credit for any work done in this shop." The young man wakes up. If he never opened his eyes before he now opens one at least to squint across that edge. (Laughter.) Then the professor of carpentry says: "Saw right up to that line on the right, but don't you saw it out." The learner tries, but saws the line out, and has to

begin again, for he gets no credit for that piece of work. He keeps at it until he can saw along the right of that line and not saw it out. When he has accomplished this feat, the instructor tries him upon the left of the line; and then, when his pupil has mastered that conquest, he makes him saw out the line, every part of it. The student says: "I have done something at last, and, thank God, I have done it exactly!" He could never say that before. I have known a number of cases where it seemed to me that the intellectual life of the youth began in using a saw or a jack-plane or some other implement employed in the shop.

There is larger liberty also in matters of conduct and belief. We do not drive orthodoxy or virtue into young men with the birch. In most States, I believe, it is still legal for a college president to take a senior across his knee, and it is certain that some of them deserve this. It is said that when Dr. Wayland was president he burst into a dark room where students were making great disorder and seized one big fellow. They had a hard tussle, but Dr. Wayland was the better man. Grabbing the student bodily, he rushed him to the light and held him up as a girl would hold her doll, and said, "It is you, is it?" [Laughter.] The fellow could not well deny it—[laughter]—and so said, "Yes, it's me." "Well," said Dr. Wayland, "go to your room and never let me catch you at this again." Nowadays, generally speaking, we do not employ that form of discipline. I weigh one hundred and ninety-four pounds, but the center-rush in our foot-ball line is a young gentleman whom I should prefer to discipline otherwise than corporally. A great deal could be said upon the advantage of free, open dealing with young men, advantage with reference to their character, on both its religious and its moral side.

However, leaving those interesting things to be discussed by the president of Vassar College, who knows all

about young men, I pass on to mention what I call the *reality* of our modern education as compared with the representative and arm's-length character of it once. I shall never cease thinking that most of the teaching under which I came when in college—that was a long time ago, I grant, and therefore, perhaps, the general argument loses weight, but still I will endeavor to advance it, such as it is—that most of the teaching in college when I was there was morbidly pedantic. It had little bearing upon life. It was well meant and it did some good. One must always be glad to have received that rather than nothing; but I freely say that I think the teaching now done in most of our institutions of higher learning is indefinitely superior to that formerly communicated. It is real, and not pedantic. That is, teachers to-day insist that pupils shall actually know something, and not know *about* something. A lady once wrote to Professor Hiram Corson, of Cornell: "My dear Professor Corson,—I have been elected secretary of a Browning club and I am to prepare the first paper. We are to meet a week from to-night; and I write you respectfully to inquire what I ought to read in order to get ready for this paper." Professor Corson wrote back: "Dear Madam: Yours received and contents duly noted. Read Browning." [Laughter.] Well, when I was in college we did not read Browning. We did not read Milton. We did not read Shakspeare. Some of us were in doubt whether such persons ever lived. What did we read? A certain manual of English literature with a great many dates in it, not one of which I remember, although I was very diligent in that department. It was somewhat so around the entire circle of alleged information presented to us. Instead of getting at the penetralia of things as pupils are made to do now by first-hand use of the library and in the seminary, we learned *about* things. This movement in the direction of reality in collegiate teaching is one in which I glory.

Begging the pardon of all for the desultory manner in which I have spoken, I conclude with the expression of my best wishes for the future of Union College, an institution of learning for which I have the profoundest respect. They tell a story about what occurred when MacMahon, who was President of the French Republic, reviewed some cadets at one of the great French military schools. There was among the cadets a colored boy, who had been abused by some of his white comrades. Now there was to be a review and MacMahon was to come and inspect them. The friends of the negro said, "The colored cadet will get his rights now that the old man is here." As soon as the boys turned out upon parade, MacMahon spied the colored fellow and went straight for him. As he came in front the colored cadet stood at "Attention," straight as a string, and the President addressed him. He said, in the politest French, "Are you the colored gentleman?" And the cadet replied, "Yes, Mr. President, I am." "Well," said the President of the French Republic, "continue to be so." [Laughter.] What, as a nursery of learning and character Union College has been up to this good day, that may Union College continue to be forever. [Applause.]

ADDRESS

BY PRESIDENT TAYLOR.¹

MR. PRESIDENT, Ladies and Gentlemen: I am not so sure as President Scott is that I cannot say something about the "score," if necessary. That is not my subject this afternoon; but if I had not been brought up somewhat in an athletic way and been more or less accustomed to some of these diversions, I have the fortune, or misfortune, to have a son at present in a MAN'S college, and he plays base-ball. If my own training was deficient in my early days, I think I may possibly have been fortunate during the last three years.

I greatly regret that I must stand in your presence this afternoon, for the reason that the place which I occupy was to be filled by President Clarke Seelye, of Smith, a graduate of Union College, who would have spoken, as would have been so eminently fitting, upon the growth of the woman's college during this century. I regret that you and I will not be able to listen to his paper upon this subject, which would have been so scholarly and so appropriate to this occasion. We know the deep sorrow which has fallen upon President Seelye

¹ President Taylor kindly consented, at very short notice, to fill the gap in the Educational Conference caused by the disability of President Seelye, of Smith College. He was, therefore, compelled to appear without manuscript or any considerable preparation. The following address is from a transcript of the notes of the reporter employed for the Centennial occasion. The Committee takes the entire responsibility of this publication.

in the loss of his son, and in the later loss of his brother, also an honored alumnus of Union College; and I am sure that our hearts all go out to him to-day in sympathy. I can only claim,—having been asked at a late hour to stand in his place to-day,—I can only claim a certain fitness as representing him as a friend, and also as representing another alumnus of Union College, the first active president of Vassar College, my own predecessor, President John H. Raymond; so that I feel, in standing before a Union College audience, as a friend of these men, so eminent in the education of woman, and as their representative, I may faintly express what they might have said so much better regarding the growth and progress of this great movement among women. I cannot, of course, speak, looking back over a century, of woman's education alone; for the woman's college has only entered upon the heritage that has been prepared for it during the progress of the century. As we look back upon the early days of Union, there is very little to see in the line of woman's education. The early days of the century suggest the small scope of the training of that day, in the branches of which Mrs. Adams tells us, reading, writing, and arithmetic, and for a favored few dancing and music; they recall the time when the Boston School Board closed its school, which had been open for a year to girls, because girls came in so much larger numbers than boys that it threatened the exchequer of the City of Boston, and to save their treasury they closed their high school against the girls; they suggest the days when Emma Willard learned first the power of woman to master mathematics,—a pathetic tale it seems to me,—when she, who had been trained to believe in the comparative weakness of woman's mind, studied until she had mastered geometry and had been tested by a young student of Middlebury College, who lived in her family, as to her capacity to pass an examination. They carry us

back to the days when Frances Power Cobb, that brilliant woman and brilliant thinker, was trained in one of the best schools in England, where education was such that it curbed both body and mind and stilled the soaring of the spirit; the days when Emma Willard began a great work in Troy, and Mary Lyon opened a school at Holyoke whose work has gone out into every section of the globe; and when Catherine Beecher founded a school at Hartford which produced such a profound impression in the country. All these were the gathering of the rills toward the fullness of the stream. As one watches the progress from those early times through our century, Oberlin and Antioch, Lombard, and Mary Sharp, and Macon, Iowa, and Alfred, admit women to the privileges provided for men or are specially founded for women, until Elmira is constituted, in 1859, as perhaps the highest reach of them all for the express education of young women. It was not, however, until Mr. Vassar placed his fortune at the disposition of the trustees whom he had constituted a board for his new college for women, and made something like a sufficient provision, at that day, for the beginnings of a college, that these streams of influence culminated and a college was built which commanded a position among the men's colleges of the country, in virtue of its size,—which is always counted too largely in college matters—in virtue of its size and endowments and faculty.

From that time on progress in the direction of higher education for women has been rapid. I shall not stop to review it. We know that hundreds of colleges for men have opened their doors to women. We know that there are four or five large colleges for women that are the equal of the best colleges for men, and the movement has gone on apace until a score of thousands of students are to-day enlisted in this higher education, and our larger universities (and many more of them will soon follow)

are opening their doors for the highest education attainable for women as for men. Now I say that, in viewing this progress of women's education, we are to remember that the woman's college entered upon a heritage, and while we look back over a century to-day, it is only a third of a century that is really marked by the great movement that we entitle the higher education of woman. The rest of the period was one of preparation; so that women's colleges have entered into a condition prepared for them by the general advance of educational theory and practice. Let me very briefly summarize what seem to me two or three leading lines in which the educational world has so changed from early times as to prepare a better opportunity of development for women's colleges.

In the first place, within that time we have entered into the elective system of study. I say elective *system* of study, because it represents a *principle*; because it is a declaration, not of a mere liberty of choice as over against prescription,—never that,—but a declaration that, in paths of knowledge other than those which were believed the sole lines of education a quarter or a half century ago, a full development of the student may be gained as well as in the old. The elective system of study represents the vast advance of knowledge within our generation and the necessity of a new system if these valued lines of knowledge are to be introduced into a college curriculum. It means, therefore, not necessarily an equal valuation of all studies for educational purposes, but that the educated world will never again return to the belief that only one particular system of knowledge is worthy of being called liberal training. It means that in many different groups, and by many different preparations, a *liberal* training, in the large, free sense of that word, may be gained. Now, in the last quarter of a century this elective system of study has absolutely broken up the old

American curriculum. The American college of twenty-five or thirty years ago, when this movement for woman's education began, was a quite well-defined institution. It had definite outlines, definite purposes. No man would claim to-day that there is much that is definite about the American college. It is, in fact, chaotic. It looks toward the high school on the one side and toward the university on the other; it can hardly tell with which its relations are the closer, so developed has the high school become, and so far down has the university dipped into what most of us were coming to think the proper sphere of collegiate study. Now the American college undoubtedly will become a more definite institution between the high school and the university, and although one must prophesy carefully and with due diffidence, this at least seems clear: the American college will be *liberal* in distinction from *professional*, its courses will be largely elective and increasingly broad, and while it will not admit the equal educational value of all studies, it will never again allow a single group to define the notion of a liberal education. Into this heritage,—a substantial gain in educational theory—the American *woman's* college has entered.

Now, in another aspect, it seems to me, a very considerable change has come over our institutions in a quarter of a century, and that is in the disciplinary aspect of college life. President Andrews has spoken fully of that, and I will not dwell upon the subject more than simply to say that we men who were educated twenty-five or thirty or forty years ago are very likely to exaggerate the superiority of this later time. The discipline then was quite as good in the main, perhaps, as it is now; but I think we may say, on the whole, that there has come to be a heartier and happier relationship between the student and the professor, and that it could not be said, perhaps, as commonly as it might have been said once, in the language

of a famous professor of Brown University, that a professor's life would be a very happy one if it were not for the student. There has come to be a far better relation generally between the teacher and the taught; but there are many of us who can look back and remember the men who taught us and impressed their ideals upon us, who held in their hands the conduct and discipline of the colleges, and say whether a half or a quarter of a century ago it was the man or the system that had most to do with the effect of our college life upon our after lives.

In one other aspect, let me say, there has been a vast progress in our educational theory. Within that period has been the time of the growth of federation, of the recognition of the relationship of the various parts of our educational whole. Never before in the history of education, I believe, has there been so clear an understanding on the part of men interested in the various departments of education, of their common interest; never a time certainly in American education when men have come to recognize so clearly that the school, the college, and the university must work hand in hand, that they must be in touch, the response of part to part; and the most hopeful sign in the educational firmament of America is the fact that all these educational parts are looking toward this unity, and men are beginning to recognize clearly that they do not labor in a college or a university or a high school or academy merely, but that they have part in a harmonious and correlated system of instruction which is related to every interest of our common life. The committees that have been formed by a National Educational Association, the Committees of Ten and of Fifteen, have touched the life of the university and of the college, and the life of the school, and these are but signs of what is certain to come in far larger measure, with increased hope for the ordering of much

of the chaos in our present educational system because we are appreciating the value of a unity founded in our common interest.

It is into this heritage, into this threefold aspect of growth, that the woman's colleges have entered, and especially the later colleges. The questions, then, this afternoon to be answered in few words are, What do the woman's colleges signify in this movement of a century? What do they represent as influences in these directions of American thinking and practice?

What do they represent in the intellectual life of the American college? To my own mind there are here two very manifest dangers. One of them has been briefly referred to by my friend, Dr. Andrews; it is the danger of intellectualism. That, however, is the danger from the side of the faculty — the danger of a simple intellectualism; the forgetfulness that, after all, we are educating *men*. Whatever our teaching may be, and in whatever branch it may be, it certainly fails unless it somehow grips the soul of a man; unless it makes him larger, fuller, with stronger purposes in life and better able to achieve them. After all, Rousseau was right when he said that "to live" was "the profession he would teach one." Whatever be its intellectual or other standards, the education that does not send out men and women better equipped for life is a failure. Now, it seems to me that, through the mere course of nature, through the action and reaction which are its inevitable law, we have come to put our emphasis a little too much, perhaps, in our college work upon the merely intellectual side of education. Doubtless a generation ago there was a far lower intellectual ideal, and the need of putting more emphasis upon this aspect of our colleges was profoundly felt; and those of us who were in college a quarter of a century ago, I am sure, recognize the fact very clearly that there has been an immense advance, but, as in all human things, a one-

sided advance. The moral side needs emphasis, "moral" in its large, broad sense, the power that takes hold of the soul and the heart of a man and makes him intellectually earnest, and sincere, and progressive, as well as morally earnest.

It seems to me, also, that there is another danger right over against the danger from the side of the faculty, and that is a danger from the student side of college life, the danger of too little intellectual earnestness and too little moral earnestness. No man rejoices more than I do in this progress in athletics. Let me say a word here, because of what has just been said, and because I observe always in gatherings of men a tendency to the belief that athletics concern young men alone. Why, men and brethren, Vassar College started this work of physical education. Vassar College opened its doors to physical education in 1865, and physical education has been a feature of that institution ever since. We have had a well-equipped gymnasium for years, including a swimming-bath; we have a field for basket-ball and battle-ball; we play tennis and golf; we skate and we row, and we are familiar with the bicycle. I am inclined to think that if some of us of the stronger sex were compelled to follow some of these girls in their exercises in the gymnasium, we should get very short of breath and weary in body before we had finished. These girls are not weaklings by any means; they keep fully abreast of the sterner sex in athletics of the proper kind. As I say, I rejoice in all these physical contests. I admire baseball too, but do you know I can hardly recognize it as a college study? I ask myself now and then what would be thought by an unprejudiced observer from Mars if he should drop down upon some of our great universities in the midst of the athletic season. It seems to me that there is grave danger here to American education. I believe in athletics; I believe in base-ball and

to a degree in foot-ball; in the foot-ball that is played *on the foot-ball field* and not in the newspapers by college correspondents, and with the *tongue*. But I am sure that the educated American people are awakening to the belief that there is a danger here, a danger that the intellectual tone of our colleges and universities is suffering. I know it to be true in large measure, and that the unprejudiced observer, if he were to visit several of our large universities, would have reason to question whether, side by side with this athletic education, they were also sufficiently gripping their men *intellectually* and making of them good men and citizens. For I do believe that the first business of a college is the making of good men after all, men who know how to *think* (that is the great difference between men as life goes on—the power to think clearly, accurately, strongly), and then to *act*; and the college that is not doing that is failing at the main point of college education, no matter what its base-ball team can do, or how its foot-ball record stands. [Applause.]

Now I ask what are the women's colleges doing in the face of these two opposite dangers that threaten American education? I believe that they are standing for a healthful mean; that they are emphasizing as much and as clearly as any colleges in America the intellectual side of education, and that their health record will compare with the best of our American institutions; that they are watching the physical side and are watching the intellectual side also. And this needs to be said,—will you allow me to say it?—it needs to be said with emphasis to an audience even of college men. I took up a journal a few months ago, one of the leading papers of America, which had reviewed the catalogue of the college which I serve. It was an admirable editorial; respectful with that degree of respect which men are in our later years beginning to show to women's colleges. It was evidently by a practised

hand. It took up the essential features of our college curriculum, and dwelt upon them with skill. It compared our curriculum with those of colleges for men, and showed that it stood equally well, so far as the *catalogue* was concerned. And then it raised this question: If the women's colleges are *doing* this work as it is printed in their catalogues, then who shall say that they are not doing equally well with the best of our colleges for men? That is a question which is raised continually, and surprisingly. In the college which I represent there are in our faculty graduates of Harvard, Yale, Princeton, Cornell, and Michigan, and of several of the smaller colleges; we have among the men of our faculty representatives, too, of the larger universities, such as Johns Hopkins, and of several of the European universities; and our women represent the best of the women's colleges, and some of them also have worked in the European universities as well as in those of our own land. Now is it possible (and in this regard Vassar is only a type of the faculties of the women's colleges in general)—is it possible that a body of men and women who are thus products of the best institutions of America do not know what good education is? And is it possible that they work along together year after year with ideals clear, and knowing what education means, and do not hold up the level as high as that of any other institution in the land? Let me say plainly, as a man (I speak as a man), let me say that as I have worked with both men and women I have been struck by this, that when it comes to holding fast to an ideal, it is the woman who hews to the line. (Applause.) I say that with no depreciation of man's work or of man's high ideals; but it is in the nature of woman, it is what you call conscience in her; it is what makes woman more religious, and, as a rule, more faithful to the ordinary duties of life. And carrying that into education, what does it mean? It means that your girls cannot slip

through. Sometimes your boys do. It means that your girls cannot be absent from the college week after week, that they cannot cut here and cut there and still maintain their standard of scholarship. It would be absolutely impossible, I think, for any average student to be absent from college as much as some of our teams in the larger colleges are absent, and do the work which is required in women's colleges. I speak very plainly, men and brethren, because I wish to emphasize the answer to the question to which I am set to speak,—what are women's colleges doing for education in this last quarter of the century?—and I sum up this point with the declaration that I believe that there is no educational work done in our colleges anywhere in America that is more fairly set in the face of a high ideal than that of the colleges for women. Their curricula are the equals of those of our best colleges for men; their faculties have no reason to lift their hats to the faculties of other institutions, save as a matter of fraternal courtesy; and they are holding their ideals and pressing toward them.

Now, in a few words let me speak of that second point, the standard of discipline. I believe that the women's colleges are contributing something to the ideals of college government. It does not seem to me that in this respect we have grown very rapidly in the last few years, notwithstanding the better relation between the teachers and the taught. The old ideal of college government still prevails in the major number of our American colleges. It involves the largest possible liberty on the part of the student and the occasional interference on the part of the faculty; at least that seems to me the case as I study it. It was the case in the college in which I was educated, though we had at the head of it one of the first men of our generation in education. It has been true of the men's colleges with which I have been associated rather intimately for the last few years. I see it as

I watch the government of some of our larger colleges, the combined college-university, which we are calling universities in our days,—that perfect freedom, a freedom that we tolerate almost nowhere else in the world in our young men, limited only by occasional interference on the part of the faculty. But the idea of an independent body of students ruled by principle and by honor has spread very slowly among our men's colleges in America. Now, is not that true? I know the Amherst plan and it stands almost alone; but in our women's colleges there is a general tendency to trust the students, to establish for them certain standards of conduct, and to leave the enforcement of these to the principle of honor. When I was at Amherst a few years ago, I said to my friend, President Gates, as we walked out of the chapel after service, "What are those young men around here?" He replied, "Those are monitors." Said I, "Are they part of your self-government system?" He replied. "Well, we have to have our monitors. That is part of the system." Self-government as it is carried on in our women's colleges involves no monitors. It means honor. It means that certain principles of conduct are set up for the student body by the faculty, and the student body agrees to enforce them. Attendance at college chapel is one of the matters thus left with the students; the matter of compulsory exercise, which seems so absurd in most men's colleges and which is getting to be very absurd in the women's college, but which used to be so necessary, is another; the matter of retiring at some definite time, which seems also unnecessary at men's colleges, unless a man is training and has to *do something*, in which case he goes to bed at a stated and sensible hour, constitutes a third. These cases are left absolutely to the honor of the students. Now, men and brethren, is not that a step forward, and is it a step which cannot be taken by our colleges for young men? Is it possible that

young men cannot be trusted? Is it possible that they have not honor enough to sustain the law? I do not believe that they cannot be trusted to look after their own conduct in these matters. Ever since I have known anything of the self-governing principle, I have always said that it might be tried just as well in our colleges for men as in our colleges for women, and that young men might be educated to feel that it is more dangerous to face the condemnation of their own conscience than that of any college faculty; and until our young men are educated to that level by our colleges it seems to me that the colleges are not progressing as they should. This is the contribution of our women's colleges to the last quarter of a century in the matter of government. I do not mean that this system of self-government has never been known outside of them: I mean that it is the *whole tendency in them*. I am told that at West Point, where I suppose boys are no better than they are in other places, the one thing that will never be forgiven a man is a lie; and in the case of mischief in a class-room, where the professor asked, "Did you do that?" and the guilty man said, "No, sir," the class gathered about the man after recitation, and said, "Unless you go and confess that lie, we will cut you. We 'll have no lying at West Point." Now whether that be true or not,—and it only comes to me as a report,—it ought to be true in every association of young men and young women that a lie is recognized as the very meanest of sins. A lie, as Kant said, is the abandonment of one's own personality; and certainly in this matter of government our colleges ought to be doing what they can to lead young men to live by their honor, and to recognize the governance of high principle. If the colleges for men would say to their students, "Here are certain principles of conduct which are necessary because we are gathered here and related as a common body with common interests and aims: will you enforce them?" I

believe that the young men could be absolutely trusted to enforce them—not every young man,—no society was ever as perfect as that,—but enough young men to make it more perilous for the offender than any college faculty can make it.

Let me say, finally, that I think the women's colleges are contributing something in our generation to the settlement of the vexed question of the relation between the college and the university. That question is not all on one side. The universities have quite as much to answer for in this present educational chaos as have the colleges; but I believe the women's colleges are at least doing something to attempt to solve the question. There are two tendencies among the leading women's colleges. One of them is represented by the emphasis on graduate work; the other is represented by the belief that the American universities are absolutely bound to open their doors to women, for graduate courses,—that it is inevitable that the progress of another generation will turn aside the obstructions that still stand in the way of the complete opening of *all graduate work to women*. In the light of that belief, the other tendency in women's colleges to which I refer is to emphasize the college work with opportunities for a single year of graduate study, leading to the master's degree, but with the general aim to send its students to the large universities as soon as they have finished the undergraduate course. These two tendencies have been promulgated and definitely held; there is no drifting in the matter; and I am sure that you will all agree with me that the tendencies of most American colleges on this great question are to drift and to wait; while at least some of these women's colleges have faced this question definitely. The trustees of one of them have put their emphasis on graduate work; the trustees of another have put their emphasis on undergraduate work, and have withdrawn from the catalogue

the offer of the doctor's degree and have decided that students who desire that must go to the larger universities.

Here, then, are the contributions that occur to me as having been made by women's colleges during the last quarter of a century toward the general tendencies of education in American colleges. Their battle is well won. It has been no sudden conquest. It has been a *battle*, I repeat, which these women's colleges have been waging to get the mere right of recognition; but to-day they do not plead; to-day they stand hand in hand with the best of the colleges for men; to-day they claim equality; to-day they turn out results that are fully equal to the best of those from the colleges for men; and all that can be hoped for is that just as the best colleges for men have held their faces toward the future, so these colleges for women shall press on and on, ever looking toward the highest and never satisfied.

[An animated discussion followed, in which President Scott, Principal D. C. Farr, Hon. Melvil Dewey, Dr. Thomas E. Bliss, Dr. Wm. H. Maxwell, and others participated. After adjournment an Athletic Contest was conducted on the College Oval.]

Educational Conference.



EVENING SESSION.

SUBJECT, THE UNIVERSITY.

PRESIDENT GILMAN, OF JOHNS HOPKINS UNIVERSITY,
PRESIDING.

PRESIDENT GILMAN, in taking the chair, referred to the distinguished services that the graduates of Union College have rendered to Church and State, and congratulated the authorities in having brought hither, on this centennial anniversary, so many leaders of education in widely separated States. A special service has been rendered to American culture by setting apart one day to consider what places in the educational system of the United States belong to the school, the college, and the university. When these three stages are generally recognized and their work kept distinct, there will be less waste of force, less duplication, greater progress, richer results.

We may say in a few brief phrases that the school stands for that which is essential to the training of the citizens of a republic; that the college stands for liberal education, an introduction to the nobler lessons of history, language, science, and philosophy; while the university stands partly for the advancement of knowledge, and partly for profes-

sional training and the preparation of young scholars for those manifold pursuits of modern life, which are dependent upon an advanced knowledge of the laws of nature or of the history of human thought. The conception of a university, as distinct from a college, has of late years been growing more and more obvious in this country, and accordingly the speakers invited for this evening have been chosen from certain new foundations in which the effort is making to work out these fundamental ideas, free from the fetters of precedent and custom.

Let us take it for granted that in developing the idea of the American University, each institution will have its distinctive character. Our highest seminaries will not be organized under a national government, as universities are organized under European governments; but each will grow up in its own environment, and proceed with its own work, according to the means it possesses and with due regard to what is in progress elsewhere. We may take it for granted, also, that the American University will stand upon the American College, so that whatever changes may be introduced in the latter,—although greater wealth may provide more ample facilities, and even greater freedom may provide more varied courses of study and opportunities of wider choice,—the American people will still preserve the fundamental characteristics of the American College. This “college” idea was introduced by the earliest colonists in Massachusetts, Connecticut, and Virginia, and it has spread from one State to another, until it is now recognized in every part of the land. It provides for a liberal introductory training in the arts and sciences, designed at once for those who go forward into the so-called “professions,” for those who enter upon the scientific and professorial vocations of modern times, and for those who proceed at once to the pursuits of active business. Those who are striving for the development of the university idea generally believe

in the doctrine that it should be associated with the development of the college idea. The distinction between collegiate and university methods is therefore maintained. College education is chiefly didactic. The master trains the pupil. The college means discipline, and the formation of character, the preparation of youth for intelligent, useful, honorable lives. University education is freer. The teacher leads his pupils, awakens in them the love of research, and at once suggests, inspires, and guides their investigations. It prepares for professional life by precept, example, opportunities, criticisms, and encouragements; and it includes, among professions, the manifold vocations which have been developed in modern society by the progress of science. Moreover, the university engages directly in the advancement of knowledge, and carries the torch of inquiry into the border-lands of darkness or obscurity.

[The speaker then proceeded to illustrate the modern process of research by reference to the study of the nature of light, the analysis of the solar and stellar spectra, the measurement of wave-lengths, and the coincidence of certain phenomena of electricity and light. A second illustration was taken from the domain of philology, and and especially from the study of the Sacred Scriptures. "A large part of the questions of interpretation which disturb in these days the Christian Church can never be determined by popular assemblies, but only by the quiet, careful, accurate, learned studies of the scholars of the world." A third illustration was found in the latest phases of biological science, the study of bacteria, and the experimental study of psychology.]

These and many other examples are indications of the highest work of the modern university,—the patient, prolonged, unselfish coöperation of gifted men, well trained for investigation, freed from pecuniary anxiety, and quickened to exertion both by the atmosphere in which

they live, and by the comments to which they are exposed. Such work as this, pregnant with benefits to mankind, can only be carried forward by universities. What private institution, what high school, what college, can undertake with any prospect of success these difficult tasks?

These introductory words must not be expanded. They are only intended to awaken your interest in the addresses of the speakers now to be presented.

I am obliged to announce that President Harper, of the University of Chicago, has been prevented from appearing here this evening by reason of his ill health. A telegraphic message has been received from him saying that by the advice of his physician he does not dare to undertake the journey; but he has sent to us one of his worthiest colleagues, well qualified to speak upon the subject of universities,—Professor Hale, a graduate of Harvard, once a professor of Cornell University, now of the University of Chicago, and soon to be Professor Hale of the American School of Archæology established in Rome. I have, my friends, great pleasure in introducing to you Professor William G. Hale, of the Chair of Latin in the University of Chicago.

ADDRESS

BY PROFESSOR WILLIAM GARDNER HALE.

LADIES AND GENTLEMEN: In the brief paper which I am about to read, it is not my purpose to address myself primarily to members of my own profession who are themselves conducting graduate work. My aim is rather, in discussing the subject of graduate study before an audience brought together by interest in the highest university teaching, but presumably made up in considerable part of persons who are themselves engaged in other occupations, to try to make clear how, and under what influences, graduate work arose in this country, what are its characteristic aims, and what, in a general way, is the nature of its methods.

One more thing also needs to be premised. Wherever I am obliged to speak of details, I shall take them from my own department. This must not be understood to mean an undue sense of the importance of that department, but rather a due sense of the importance of the cobbler's keeping to his last, if he desires to speak with any authority.

It is a commonplace that there are men still living who have witnessed most of the really great advances in invention that have been achieved since the days of the Roman Empire. The successful application of the principle of the steam-engine to the steamboat, the railway, and the factory; the invention of the telegraph, the elec-

tric light, the telephone, the typewriter, and,—latest, though surely not least,—that miracle of motion, that friend of both sexes and all ages, the bicycle,—all this falls within the last ninety years. The nineteenth century is characterized by its creative power in the material world.

As great a change has taken place, and that within the life of some of us who will not yet own up to being old, in all departments of university work. An excellent training was afforded in our colleges twenty-five and thirty years ago; and perhaps this training had certain aims, a certain governing conception of the cultivated gentleman, as well as of the scholar, which it would be dangerous for us to leave behind. But there is no question that the attitude of mind to which it led was too often the recipient and passive attitude. The phrase "book-learning" alone would not describe it, but the phrase "book-learning and culture," if the latter word be used in the ordinary narrow sense, would for too many colleges fairly characterize it. To-day the aim of university education is very different. Whether the student may or may not attain to the rank of inventor in the world of intellectual activities, he at least knows that he may set his aim as high as this, and that nothing but imperfection of endowment need stand in his way.

This change is the result of the natural growth of the scholarship of our American professors, under the influence, of course, of the general intellectual advancement of the country, and the accompanying interest in the work of the Old World. The first of our American scholars to be led to Europe by this interest was George Ticknor, of Harvard, who became a student at Göttingen in 1815, and returned full of plans for the development of the university; which plans he was not destined to see realized. Ticknor was far in advance of his day. A group of men, some thirty-five years later,—*i. e.*, in the fif-

ties,—followed in his footsteps, met with better fortunes, and have the honor of having contributed largely to the new scholarship of America. I have in mind such men as Whitney, of Yale; Gildersleeve, of Johns Hopkins; Goodwin, Child, and Lane, of Harvard. These men found in Germany a different conception from that which they had seen governing college work in this country. The professors whose lectures they attended were not occupying themselves with teaching what had been handed down by the fathers, but were putting all received opinion to the proof, and, in consequence of the clarified vision and the heightened power which they gained in the labor of examination, were discovering and establishing what had not before been known. And they were training their followers to do the same thing; for the student absorbed the spirit, and caught the method, of his master. The result was that these young Americans brought home to the professorships which they were destined to fill in this country a new conception of the function of a university. And their conception gradually spread to others, finding, indeed, a ready welcome in the mind of many a man who had not crossed the ocean.

The moment the new way of looking at things began to gather strength, it would naturally bring with it a continuance of study beyond the allotted four years; for the new kind of scholarship would be possible of attainment only to men who had gone much beyond the point to which the four years of the college course, as then constituted, could carry them. So far as my knowledge goes, the first graduate study, in the modern sense of the word, was established, late in the sixties, at Harvard and Yale. At both places a few men offered advanced instruction, and a few graduates remained to take it. But the work was by no means organized. The instructors of the college were already overburdened, and no adequate provision could be made for the needs of the new class of

students, who accordingly had to do what they could, with only imperfect guidance. A considerable impetus, however, was soon given through the institution of fellowships, first offered at Harvard, if I remember rightly, in 1869, and soon reaching a respectable number, with good incomes attached. Inasmuch, too, as most of these fellowships, on account of the unsatisfactory state of things in America, were especially created for the purpose of non-resident study,—which at that time was synonymous with study in Germany,—new leaven was constantly being brought into the country.

At the time we have now reached, about the middle of the seventies, the Johns Hopkins University was organized. With the greatest wisdom, its managers seized upon the new conception, and, using it as a foundation, built upon it a famous structure, the services of which to American education can never be forgotten. They made the graduate school the university, the undergraduate department being, at the outset, of little consequence, and indeed, in the opening year, hardly existent. With this complete change in the placing of the emphasis of their attention, they were enabled to address themselves directly to the problems of the organization and development of advanced work. Their example and their success stimulated graduate study in places where it had begun, and helped to evoke it in places where it had not begun. To-day it is to be found in many universities, in some existing in little more than name, in several existing in spirit and in truth.

The aims of this work I have already characterized. But you will bear with me if I attempt to throw them into sharper relief through a more detailed description of what takes place when a body of students is gathered together about a group of specialists.

It is generally found that the men who come up to a

given university for graduate study have two kinds of deficiencies. First, deficiencies of quantity are likely to exist. In a given language, for example, graduates of the smaller colleges and universities have generally read less of the literature than they would have done if they had taken their undergraduate course in the larger university to which they come for further work. It is necessary, therefore, to give them this fuller reading, which they will take side by side with the more advanced undergraduates. Further, it is generally found that the work they have done has been of a less severe character than the ideals of the larger university demand,—that they are less exact in their methods, less to be trusted when set to find out precisely what, *e. g.*, a given author says upon a given page, than students who have had four years of the generally sterner training of the larger institution. But, even for the graduate of the larger university, a wider acquaintance with his elected field, and a more rigorous exactness of work in that field, are always necessary. In two points, then, the graduate student must always be set to bettering his equipment,—in point of quantity and in point of quality. This may be called the preliminary training of the graduate school.

Secondly, alongside of this preliminary training in many cases, and early in graduate study, at any rate, the training is entered upon which is especially designed to call out any inventive powers, any powers of true discovery and production, with which nature may have gifted the candidate. The methods chosen will vary somewhat in different departments; but the brief description which I shall give of the method that seems to me the sound one in work with which I am familiar will certainly afford a true picture, so far as the controlling spirit is concerned, for other departments as well.

First, however, let me say that there are certain *sine*

qua nans for successful work of this kind. These are as follows :

To begin with, the student must be gifted by nature with a certain amount of the celestial fire. Like the poet, the successful graduate student must be both born and made. In the case of either vocation, a stern self-training may possibly replace the training that should have been given by others of more intimate experiences ; but the being-to-the-manner-born is indispensable.

The second prerequisite is of almost the same supreme importance, though it is often sadly left out of the reckoning. Our great, good-natured public is disposed to think that a professor is a professor, just as a street-organ is a street-organ, with the distinction only that some professors, like some organs, perform more agreeably than others. It is the common idea that all that needs be done in order to convert a college into a true university is to give its professors graduate work, by getting somebody else to do the undergraduate work. As well might you hope to succeed if, in a factory, you were to replace an inventor by a skilled superintendent. Luck might be with you, but the dice are loaded the other way. One must, therefore, be skeptical at times when a college or university suddenly announces the establishment of a graduate school. One wants to ask, "Where are your specialists and creative workers? What publications have they contributed to science?" It is the common supposition that every college professor is a specialist. In truth, comparatively few are, in the modern sense of the word. I remember well a cultivated clergyman's saying to me in my college days, with an air of some regret, that he supposed scholarship had gone so far that it was no longer possible for a man to command the whole of human knowledge. I smiled, with the complacency of youth, at his conception of scholarship. But to-day the actual state of affairs is too serious to admit of any smiling. In every

direction, investigation has been pushed so far that subjects once thought to constitute a specialty are now regarded as groups of specialties. Anatomy and physiology would, not long ago, have been supposed to come easily within the field of the biologist,—or, at any rate, they would have been thought of as lying too close together for any separation from each other. Yet to-day they are being recognized as separate departments, on the ground that each forms so distinct and so great a specialty that no man can be a leader in both. Precisely the same thing is actually the case, though without resulting separation, with many subjects thought of by the public as one and indivisible. See, for example, what is covered by such a department as Latin. The public has already learned to think of archæology as something separate, and is beginning to think of comparative philology as separate; but it does not suspect that comparative philology comprises two subjects, comparative phonetics and comparative syntax, entirely distinct from each other, and each so vast that no man living can be master in both. And it does not suspect that the field of what would be called Latin proper, for instance, covers a wide range of subjects,—a great and extended literature, to know the compass and development and principles of interpretation of which, as things are to-day studied, is in itself a life-task; further, Roman law; further, Roman public administration; then again Roman religion, which is almost as distinct from Roman literature as, in the nineteenth century, theology is from English literature; further, Roman private life; further, epigraphy; further, paleography; and, finally, textual criticism, which bears upon both paleography and the science of interpretation, or hermeneutics. In every one of these fields many men in different parts of the world,—in Germany, in Italy, in Russia, in Denmark, in Norway and Sweden, in Holland, in France, in England, and in America,—are constantly

working and publishing. It is a difficult task to keep up with what is done even for the interpretation of one particular author,—if he belongs to the more important class,—so much is being turned out by the press. And the case is the same in every field. Books are constantly appearing, and dissertations and other monographs of various kinds. The monthly list of such publications is formidable. But this is only a part. In addition, there are journals, so numerous that the popular periodicals in this country are few by comparison. There are two weeklies solely devoted to classics, besides some four or five other weeklies which are sure to contain classical articles that cannot be overlooked by the specialist. Then, solely devoted to classics, there is a bi-weekly, there are eight quarterlies, and there are eleven monthlies. In addition, there are the papers of many learned societies, some meeting annually, some oftener; and there are the various series of studies of universities, already above half a dozen in number, and destined to be added to. I count up something like forty philological publications, every one of which ought to be watched by an advanced worker, that he may overlook nothing of the material belonging to his particular specialty that is scattered through this great mass. It makes the head ache and the heart fail to stop to think of it; and yet, without this sweep of activity, which is like the rush of a great city, life would be a comparatively dull thing to a man of the specialist type. But you see the necessary inference which is to be drawn from the mention of this mass of production. Latin, Greek, history, biology, chemistry, are to-day no longer specialties,—they are each a group of specialties, often only remotely related to one another. To say, then, that a man is a specialist in Latin, or a specialist in history, is to say almost nothing about his equipment. He must have a certain knowledge of most of the general province in which he works; but, in addition, he must have an ex-

tended and minute knowledge of what has been done and what is doing in some one field in that province. This, then, is the second condition of successful graduate work. It is not sufficient that the professed leader of it should be an estimable gentleman; he must have the knowledge of a specialist, in the severest sense of the word.

The third condition is still harder to meet. The leader of graduate students must not merely be a leader as toward them, while as toward the masters in his craft he is but a follower. He must himself be a master, or have the blood of mastery stirring in him. In this country, as in Germany, the professor that professes graduate work should be a man whose forum is, or at any rate is evidently soon to be, the world of scholars, the world over, in his province. This means that he must have the power of scientific divination. His scholarship must not be of the recipient type, but of the creative.

But the power of divination in itself is not all. The successful worker has a fascinating, but a severe, life. He must be possessed not only of insight, but of the power of long and strenuous labor, that looks through many years to an end. And to be able to spend this absolutely necessary labor upon the field of his intended successes, he must have leisure from much teaching and from much executive work. Hardly a man in America yet has this in any degree which to a European scholar would seem tolerable.

We have now seen the four requisites of true graduate work of the highest kind,—one for the student, three for the professor: for the student some measure of the divine afflatus within the breast; for the professor, first, a commanding knowledge of a specialty, in the strictest sense; second, creative power; and third, leisure for creative work.

President Gilman is reported once to have said that, in order to found a university, all you had to do was to get a

professor of Greek and a professor of mathematics; meaning thereby, of course, not that these two subjects were all that needed to be provided for, but that men were wanted first, and brick and mortar only secondarily. Adopting his form of statement, one may say that for a seminary, the theater of the highest graduate work, only two things are needed, a student of dormant creative power and a professor of active creative performance. But what is a seminary? At the end of a long sitting of a convention at Albany a few years ago, some one rose and said: "I thank heaven that this day's discussion has at last shown me what a seminary is. A seminary appears to be a long table." The description is incomplete, but it is very good as far as it goes. The long table, about which the professor and his students sit side by side and on the same physical level, is the visible symbol of an aim and a method. James Russell Lowell, in my student days, once addressed his audience of undergraduates as "gentlemen and fellow-students." The words meant a great deal, and characterized the spirit that has gradually developed a true university out of the college of John Harvard. And yet it is very difficult to feel yourself the fellow-student and co-worker of a man who sits above you on a high platform. The long table means, or should mean, a true fellowship. It means the admission of the student to all the privileges of the professor's craft and to partnership in the professor's own investigations. The professor will, if he follows the course which seems to me the only true one, lead his students into the field of his own most advanced work. He will first have to stay with them some time at the entrance, giving them conceptions of methods of exploration, past and present, of dangers to be avoided, and of help to be obtained. Then he will carry them on to some of the simpler problems which he has himself solved, or thinks he has solved, and of which the solutions are not

yet printed; or perhaps he will set them to test opposing solutions that have been propounded in the past by different investigators, or to test solutions in the current journals. In the doing of this work, and in the discussion that follows around the "long table," the members of the seminary will gradually gain points of view, and come to understand the general nature of procedure in the collection and use of evidence. And finally, the teacher will lead his students straight on into the unexplored or half-explored country in which he is himself working, showing them where he himself has run against a precipice, or where he is entangled in a jungle. In the course of time,—for this is not a rapid process, to be undertaken for completion within a definite period under contract,—the powers of the student unfold. He reaches his intellectual majority, and becomes capable of going on without a hand to guide him, of finding a field and turning explorer for himself. The fruits of his independent investigation, if he succeeds in accomplishing such a thing, are shown in a thesis forming an actual contribution to existing knowledge. He is then rigidly examined on the subject of this special work, and, less rigidly, in the various fields of his general province; after which, if successful, he is admitted to the noble army of doctors,—that is, of men intellectually equipped for teaching.

But what of the people who, with the best of desires and with good ability in many ways, prove not to have been gifted by nature with the creative power? They generally themselves recognize the fact before they come to the final steps, or it is pointed out to them by their teachers; and they are then obliged to rest content with the intermediate degree of Master,—an honorable and very desirable degree in itself, recording the fact that the holder has shown scholarly aptitude and the possession of a considerable knowledge in some department of work,

but not implying that he has evinced creative power. But the labor of these students, who have desired the highest of a certain kind and have not reached it, is by no means lost. They have gained in their range of knowledge and in their intellectual sympathies and appreciations. To have done graduate work makes life better for them, just as to have had an undergraduate course makes life better for any man, whether he is going into a profession, into business, or into neither.

For those, on the other hand, who have succeeded, graduate work leads to a new source of power and a new inspiration. It furnishes something that makes the intellectual life doubly worth living. The teacher who is only a teacher may possibly be a good teacher, but his days are uneventful. He knows nothing of the pleasure of the search, nothing of the joy of discovery, nothing of the — at least — stimulating disappointment of failure.

I have endeavored, then, to make clear what the essential character of graduate work is. The limits of time will permit me only to restate formally two necessary inferences already glanced at, which are to be drawn from that character. These are as follows:

First, our American colleges and universities can rise from their imperfect condition and gain a recognition for scholarship not now accorded to them, only through the spread of the spirit of creative work. The best conveyor of a spirit is a man who is animated with it. This means that, in the appointment of instructors to fill vacant posts, those young men and young women should receive the preference who, besides being gentlemen and gentlewomen,— the first of all requirements for a teacher,— have given clear proof of being so animated.

Secondly, the attempt should not be made to establish graduate schools at many places. The graduate school is difficult to equip, both because it is hard to find, for its teachers, men who have themselves done creative work

of recognized value, and because it is prodigiously expensive to set aside the labor of these men for the instruction of a comparatively small number of students. What all but ten or twelve, at the utmost, of the universities of this country ought in the present century to do is to undertake the task, not of conducting graduate work, but of carrying into the undergraduate courses as much as possible of the independence of thought and severity of method which characterize true graduate work, and so of better equipping their students, whether for a graduate school elsewhere, for professional study, or for immediate entrance into active life.

President Gilman said :

Another phase of the university question will next be presented to us by the President of Clark University, who is always welcome in assemblages like this, not merely because of the high station that he holds, but because he has made his life-work the study of mind and the laws of pedagogy. I will also add that the third speaker of the evening, Chancellor MacCracken, has not appeared and will not speak this evening, so that the next speaker will be the last. If you are disappointed in hearing that Chancellor MacCracken will not address you, I will say for your consolation that I counted up the number of addresses that are to be delivered here in the next three days and found there were forty-seven, besides some occasions at which speakers will appear whose names are not now known. You are sure to be rewarded by listening to an address by Dr. G. Stanley Hall, of Clark University, in Worcester.

ADDRESS

BY PRESIDENT HALL.

MR. CHAIRMAN, Mr. President, Ladies, and Gentlemen: Half of an address on an occasion like this is the introduction of the speaker, and I am very fortunate in the introduction which has just been given me, comparatively so at least; for I would rather be the forty-seventh man who, President Gilman says, is to address you before this celebration is ended, than to be introduced as I was only a few weeks ago to an academic audience a good ways west of the Missouri River. I arrived at the place where I was to speak a little late and, as it happened, upon the same train, as I afterwards found, came the presiding officer of the meeting. We had three minutes to eat our dinner together before the speaking began, and we did not get very well acquainted in that time, for the presiding officer introduced me in this way: "Ladies and gentlemen: I have great pleasure in presenting to you as the next speaker a man who is known as Mr. —," and there he stopped. The secretary of the meeting helped him out by passing up my name written on a piece of paper; then he said, "Mr. Hall," and began again: "Mr. Hall comes to us from one of the new foundations of the East, which you all know as—" — [laughter] — there he stuck again, and the secretary passed up a card on which was written "Clark University, Worcester, Mass."; then he began with fresh zeal: "Mr. Hall, our speaker to-night, is

known as —," and then the secretary could not help him. [Laughter.] And so he finally said: "Well, to tell the honest truth, I never heard of the man nor of his university before— [laughter]—but I have had about three minutes' talk with him, and I would n't be a mite surprised if, unlike that dude from England, Oscar Wilde, he had a little bit of good Western common-sense." [Laughter.] Now, ladies and gentlemen, I might, perhaps, almost take common-sense as my theme, because I do not know any higher form of science than that ready, quick, available knowledge of nature and of mind which is the best thing a man can carry about with him; and the more perfect the knowledge the more practicable it is and the more serviceable at once; and if I were to define the end of the university, I think I should say that it is not only to discover truth, but to make it common coin everywhere, to put it into such shape that it filters down through the lower grades, through the college, through the high-school, into the grammar-school, and becomes the common possession of everybody—becomes, in short, the common-sense of the multitude.

A university is really nothing but a corporation. Some people attribute to it, because of its historical association, a complete set of faculties besides the philosophical faculties. But "university" means simply a corporation; and while I would not undertake to begin my rather desultory remarks with any definition of university, I think one characteristic of it is that it is a place where pioneer work is done in the realm of the soul. That definition is vague enough certainly to commend itself, I think, in some quarters.

The first specific feature is one which has already been touched upon by the admirable survey of Professor Hale to whom you have just listened—specialization. I wish sometimes that college men would think twice before they speak about general culture and the culture of char-

acter, which we know is fundamental for everything and everybody, as if it were in any degree inconsistent with specialization. On the contrary, proper specialization demands the very best kind of character—truthfulness, integrity, morality in every direction, self-sacrifice, and what perhaps includes them all, enthusiasm for the highest ideals of living and thinking. So that specialization, as I believe, if precocious is one of the most dwarfing things; but if it is built on a proper basis, if the foundation is large and solid, so that the superstructure will be stable, specialization cannot be carried too far.

When you come to think of it, the world to-day is ruled in every department by the specialist. In the sick room it is the specialist that says the deciding word, whether this or that operation shall be performed or what the treatment shall be. In the Congressional committee-room it is the expert that determines whether this or that amount of money is necessary in that great engineering scheme or in anything else. In all matters that pertain to administration, whether in municipality, State, or nation, in scientific matters, in everything that makes civilization, laying out streets, building great houses, business ventures—all seem to depend more and more upon the expert; so that, more than ever before, the world is ruled by experts, by those men who have pushed to the front and have had as their ideal to know everything that could be known about some little point. And, therefore, I believe that there should always be in this great flood of commencement eloquence that is poured out like everlasting showers from heaven upon our academic youth at this season of the year—I believe that there should always be among the ideals held up, that of going to the frontier, of being no longer content to be an echo, but the ideal of being an authority upon some point, ever so small though it be. That ideal saves many a young man; it makes many a career. There are a great many

men whose ability is of such an order and of such an amount that if they attempt many things they are lost; but there is almost no one of average talent who, if he but focus sharply enough, cannot achieve distinction and render great service in the world to-day. So I have great respect for the man who has deliberately taken as his ideal to know all that can be known about some little thing. It is a high and noble ideal, and far from being inconsistent with the other ideal, which should never be forgotten in all-round culture of all the faculties of the soul and of the body. Its only basis should be these, and these should be its universal and inexorable prerequisite.

I am very fond of telling a little experience of my own many years ago, when I went fresh from the neighboring college of Williams to Germany to study. I went at a time when the senior year was always spelled with a big "S," and a senior felt he must rather repress his omniscience, and it was somewhat difficult, as he believed, to affect the necessary modesty when he returned to his accustomed niche. Because in those days the senior year was designed to be the finishing year, and there was left with a young man who had "finished" a sense of finality which was the greatest injury of the old college course, before the university movement began. Well, I went to Germany after I had "finished" and to a renowned professor in one of the universities there and told him what I wanted to do and said, "What would you advise?" He said, "What have you studied?" I ran over the whole curriculum; and he said, "What do you want to do?" I told him I wanted to study the human soul, the brain in its relation to the body, and the mind in its relation to the will. He said, "Well, give me a day to think about it." I went the next day and he said: "I think your best course is to spend your first year in Germany in studying one of the muscles of a frog's leg." I assure you I felt that that was a great humiliation for a senior, and

a postgraduate at that, to study the leg of a bull-frog. Nevertheless, I thought I would begin and see how it went; and so with the professor's assistance we went to work and worked a week or two, and the study grew rather interesting. I found that I had to know a little about electricity in a more thorough way than I ever had known it before; I had to study up a whole branch of physiology. I found the muscles of a frog were just like human muscles. I found the muscles of the average human body were one-half of the body by weight and expended something like two-fifths of all its energy measured in foot-pounds. I found that the muscles worked with the greatest mathematical accuracy and that all could be made exact by giving the frog an artificial blood of .6 of one per cent. of salt. I say that I got interested, and at the end of the first year I went off to the mountains with a great chest full of books; for I had concluded I would really like to know something about the muscle in this frog's leg; and I spent the entire second year upon that question, because I had then recognized that the muscles were the only organs of the will; that they had done all the work in the world, that they built all the temples, the highest religious structures, made all the machinery, made all the books, and spoken all the words—had done everything that man had ever done, that you would never know of any such thing as will but for the muscles; and that they, therefore, were the organs by which you could make the best approach to the study of the human soul. Well, after the close of the second year, although I had contributed but the smallest mite to the great temple of science, I had nevertheless learned the great lesson that the world has one core, that there is unity pervading it all, and that you cannot begin to study any subject minutely without finding that, like old Thor in attempting to lift up the snake that coiled round the world, you had got hold of infinity, that you were

studying the real nature of man, God, and the world; for in these days of evolution and the conservation of energy, it makes very little difference where you enter this great temple of truth, provided only you get in. In this study then I had passed from the attitude of Peter Bell, of whom the poet tells us, "A primrose by a river's brim, a yellow primrose was to him, and it was nothing more," in the presence of this tiny bit of muscle, — I had passed from this standpoint up to that other standpoint of that higher poet who culled a flower from a crannied wall and said, "If I did but know what it is, branch, stem, root, and all, I should know what God is and what man is." I had learned the "*omne tulit punctum*"—nature's organic unity, that she is one to the core; and that cannot be learned these days except by the method of specialization.

My second point has also been already touched upon by Dr. Hale, and is very closely connected with this. The college work, as we know, is very largely a work of acquisition. It is culture, as President Gilman is fond of saying; the college years should be years of discipline, of training, of putting a man in possession of his faculties and getting him ready really to acquire and really to use the tools he works by. There is a method which I believe is an especial feature and type of the university to-day, and I would see its method carried down even into the college. When a young man gets to be twenty-three, twenty-four, twenty-five, or twenty-six, I am inclined to think he is approaching an age when a long cramming for examination is not the best kind of an education he can receive. The carrying power of the mind does not measure power; the student must be tested by what he can *do* rather than by what he knows; and it is this creative power, this enthusiasm which nothing but the methods of creativeness can reach, that I believe is one of the chief functions of the university to cultivate. It

teaches men to think, and that is a very difficult thing to do. Along with the good work which the colleges have done, it is amusing to see what a long list of modes of avoiding thought colleges have multiplied and perpetuated. I have a lecture on that subject, but it would take an hour at least to deliver it, and I would not enter upon it here. The lecture is one upon self-deception, or avoiding work, which colleges and high schools have inculcated. These matters are very insidious; they often give us the conceit of learning without real learning; they make us feel that we are really making progress when we are only marking time; but when you set the man down before a real problem, you test his mentality and know whether he has anything in him or not; give him a definite question in one field or another, as the case may be, and give him an exact problem; then he is put upon his mettle. I have seen young men show magnificent powers of orderly thought, that had long remained unused, when put to this test; and there is nothing more interesting than to see one who has dawdled along through college when he is compelled to meet and master a real problem, swing out into the current of thought. No man can master problems simply because he has studied so many different things, and has stuffed himself with a certain amount of knowledge and has a ticket attached to him showing his contents, like a vessel loaded with goods, with 200 bales, or 500 boxes of this or that; but the man discovers that he needs to read in order to take up his subject and pursue the special line of investigation in which his enthusiasm has been thoroughly aroused—it is a reason to read and acquire information. Even if a young man who has had this experience does not add anything to the sum of human knowledge, the effort to do so gives him new ideals and a higher ambition; it brings out his powers. And when you come to think about it, that is really the discipline of life. Ask any business man whe-

ther his business successes have been achieved by routine, by method, by following old paths, or whether it is not by investigation and research, looking new facts, or new combinations of facts, in the face and working one's way out. That is magnificent common-sense, clarified, transfigured common-sense, if you please; but it is common-sense at the top of the ladder of science just as well as common-sense at the bottom. But there is another thing no less important than the spirit of research which should always be cultivated in university work; and that is that research and its results and possibilities should teach a genuine attitude of respect, a reverence for the efforts of all seekers for truth. As I visit educational institutions of to-day and study these problems, I am more and more impressed with what I think is the greatest danger of all dangers that menace education to-day, and I am inclined to think that it is greater in this country than anywhere else; and that is the growing tendency on the part of young men to look somewhat askance at enthusiasm, at zeal, at ardor; to look, perhaps not in a cynical way, but rather with indifference, and even contempt, toward real, hearty, whole-souled self-abandonment to any intellectual pursuit. I think that is the spirit which prevails, in some institutions more than in others, in some men more than in others, but which is penetrating down into the high school. Only a few weeks ago at a graded high school address in the East, the spirit of want of enthusiasm, this desire to be so preternaturally and precociously staid, was deplored. It has affected the freshmen and sub-freshmen. The time was when the freshman was a little green, a little gawky, a little awkward. It is not so nowadays. The freshman, the very day of entering college, wants you to understand distinctly (and it is true) that he has cut his eye-teeth, and that there is nothing green about him whatever. He knows what is what. Sometimes he has sucked almost

all the juice out of the orange of life. I have had occasion this very year to look over a great stack of college journals with reference to one particular thing, and the conclusion, as will appear in the published results, is that, while your collegian is to-day a mighty clever fellow, while he has cut his eye-teeth, while he knows what is what better than the collegian did a generation ago, and knows it better and better, there are some things he cannot do. He can write a mighty clever burlesque or satire or other thing of the kind, and act it also very well; yet for real education, for effective work and creative energy, the American collegian, in spite of his too great age, which is often deplored, lacks something, ladies and gentlemen, and that lack which I wish to be defined better is, I believe, the direction in which our greatest danger lies to-day. I think that the greatest work of the world, the creative work, has been performed by men who have not reached thirty-five. The golden period of life is the period of youth; and if these years do not bring enthusiasm which lifts a man into the stars, which makes us lose the fear that we shall be a little awkward, which makes us self-forgetful—if we have lost that power, perhaps it is unpopular, perhaps it is a little rash, I claim that that loss of power is not made up by a little short fellow who knows of no way of adding to his stature except by turning up his nose. [Laughter.] I remember reading a great many years ago in one of Oliver Wendell Holmes's books an account of a tribe which the writer had discovered, who, when any great thing was proposed, were wont to say, "Pooh, pooh! Nothing can be done. Don't get excited; don't fret yourselves." That attitude of pooh-poohing, I think, is a danger in many sections of our academic life to-day. I do not know the cause of it to a certainty, but there is, I think, at least one cause of it of which I will speak in a moment and then sit down. I know but one cause of it, and I believe that in the di-

agnosis I am not mistaken. When I was a small boy at home and read a kind of forbidden yellow-covered literature, I was inspired with a desire to be an Indian; and when I see these fellows that go round pooh-poohing, the old fervor for the Indian nature returns, and again would I like to be an Indian—a-Kickapoo. [Laughter.] The period of adolescence is that long critical period which begins with the teens. It is sometimes called the “hobbledehoy” period; it has a great many comic as well as a great many scientific names. It extends, as it is now thought, well on toward thirty in men and only to a somewhat less advanced point in women. That period is the critical period of life. It is the period of regeneration and new birth. Nature gives to aid us then our great sum of inheritance. We hear from far-back ancestry and remote lines of inheritance. Those who up to that time seem like their father begin to show maternal traits; and those who in their bodies up to that time show only their parents, begin to show their grandparents. They begin to open all the floodgates of ancestry. Mr. Galton says if we reckon eight great-grandparents to the individual, most of us have had something like twenty-two millions of ancestors; and we hear from a good many of these then in this critical period of adolescence. But the singular thing about that is that where it occurs in a pure blood, as in the Germans, for instance, or Jews, or as in the case of most of the ancient stocks, there seems to be a sort of instinctive natural tendency that carries young men safely through it without dangerous perturbations and without too great suddenness of change; but the biological principles of mixture of bloods bring this great change wherever nations are mixed, as we are in this country particularly, so that a great many ethnic stocks flow in all our bloods. This period comes not only more suddenly, but with greater fervor and heat, and it comes and goes with a panic; it comes toward that period of

life and goes at the later period; and when taken in connection with the fact that parental restraint is removed in our country earlier than it is elsewhere, I think that it points to a possibility of great danger in the future; and I connect it in my own thought with the fact that this country beats all creation in the production of text-books. Your own great master, Hickok, whose text-books we use, was one of the very first and best of these men. About two years ago I had occasion to look over and count up the list of text-books addressed to young men pertaining to moral subjects designed to steady them through this period, having titles such as, "Young Man's Own Book" and "Practical Lessons on Moral Science." I comprehended in my list a little over three hundred of such books as these produced in this country alone, and found that, as far as any proper estimate could be made, there were two or three times as many in this country as in Germany, for instance; so that the conclusion was obvious that our people either have an unusual pedagogic predilection for literature of this kind, or else our young people are in need of an unusual amount of advice upon this subject. I leave these two facts standing together, the precocity of our young people and the existence of this abundant literature designed for their guidance. I will not dwell upon this, though it opens up a very large field of discussion and inquiry.

I believe the university always ought to teach as well as to investigate. There is a very great difference between having a man as a teacher who is himself a master of research, and one who does not know what research is even in college work. If a man has been inflamed with a real love of knowledge and knows what the emotion is, he is a better teacher ever after that; a man who has contributed ever so little toward the sum total of knowledge teaches after that with something of fire and animation; he is touched with something of the creative

spirit; he speaks with what Plato calls the true enthusiasm which was only a kind of preparation.

The best pedagogue is a man who has striven with new problems, even if he has not found their solution. It is an inspiration to sit at the feet of such a man; it is guidance for life. So I think that one of the best things in the university is passed along down in this day when so many of the influences are at work from above downward in the new inspiration of this mode of teaching.

To my mind, the conclusion of this university movement is this: It is very new. It really almost began with the great sagacity of the president of Johns Hopkins University, who said early in the seventies that which was said there in Baltimore again last year at the opening of the high school: We care not for numbers. We cross-section all of these lines of endeavor. We want research. We want the few best. We want them to think. But instead of extending the high school, it is a crying need of this country, whence four hundred of our young men are expatriating themselves every year to study abroad, that facilities for research should be increased. It is a national shame that young men cannot be given such facilities here at home. We ought to have as good teaching in every department of science as can be had abroad. I believe that we are to have it, and that this university movement which has begun so gloriously is only in its beginning. It is dawn; it is not yet noon, still less evening. Every one of these movements that I have mentioned, and Dr. Hale has mentioned, is, I think, just in its incipency. The day of the university stands on tiptoe peering over the mountain top, and is just coming to the vision of young men who will live to see its bright and glorious consummation. One of the good things which it will bring, as I have said, is a closer relation between these institutions, which is so aptly illustrated by these celebrations in these days, and by this

particular celebration in which so many institutions take part, to which you invite not only your own graduates, but the representatives of so many different institutions as well who have never seen this town before. The federation movement is going on everywhere, and will finally harmonize the relations of our various institutions of learning, from the grammar school all the way up to the university, for they must be correlated; educators must touch hands and avoid appropriating each other's territory, in order that the best results may be gained. I remember attending a Salvation Army meeting a great many years ago, in which the leader and light of the meeting—a large anniversary meeting—came in and walked down the middle aisle, a great, magnificent fellow, saying, as he walked, "Three hundred and twenty-one pounds,"—which was his weight,—“three hundred and twenty-one pounds, and every pound for Jesus.” This sort of testimony has its weight, and I would not in the least disparage the enthusiasm which the personal element may arouse—far from it. But it seems to me that the day has passed when it can be relied upon to maintain the separateness, and at the same time the success, of any institution of learning. We have had the day when college presidents by their leadership or reputation made their institutions what they were. Most of us of my age remember when this was perhaps true; there are some of these presidents left yet, but most all of them say now, "It is dollars and cents and students for my institution." Their reputation is at the service of their institution, three hundred and twenty-one pounds, or one or ten pounds, for their college. So narrow and absolute is the devotion of some presidents to dollars and students for their own glory. But the day of narrow provincialism is doomed, and I think the university movement is necessarily for coöperative work. The fields of science are so large that its thousand grades of work cannot be worked

unless we join hands. It is a blessing to have occasionally new institutions as well as to have old ones; because it is the special mission of new institutions of learning to make new departures. They can try experiments. They ought to be, in a greater or less degree, experiment stations, and the older ones which follow later can give means that have been tried there greater momentum.

That has been the case. The whole university movement, in my mind, can be summed up in a single sentence, with which I will close. We live in a day when people are talking a great deal about the love of nature. We have no end of nature-books in every book-store. There are Thoreau, Jeffries, Gibson, Burroughs, and all the rest of that galaxy—everywhere books on the birds, the trees, and sky—there seems to be a movement that has hardly been equaled, I think, in civilization anywhere for loving nature, and a desire to get close to her. It is a popular movement very largely, it is not essentially academic in this form, and we are getting to understand along with that that nature is one. These are times when force, rather than matter, constitutes the world. It is a time when we are coming to see things with the mind's eye rather than with the body's eye, so that nature is coming to have really new poetic feeling—nature, and man as a part of nature. We are recognizing it as the source of literature, of all the arts and all the sciences, and even religion to a very great extent; for man is a part of nature extended, its culmination and its crown, so that the student of nature, and now even the expert, is getting more and more reverence. He comes to feel as that strange new English poet says about his lady-love; he tells you she is not very handsome, but he says you cannot see her countenance for her soul. That is the way the naturalist feels when he studies man in any of his works or his physical nature. When he looks at nature he no longer sees her countenance for her soul. She is a

great reservoir, a great magazine of force; even trite things come to take on a grand transcendental meaning as they are transfigured in the countenance of nature. Science and reverence are to be reinforced by this great scientific movement.

Roger Bacon, as you know, used to turn from his early scientific study of nature to compose hymns, and when he made what he thought was one of his greatest discoveries in the heavens, he turned from his telescope and wrote, "Gloria in Excelsis." That is the sentiment which will make every religious conviction and every religious sentiment deeper and stronger, and that is what makes reverent the university in its laboratory, in its seminary, in its special lines of work to-day, and is to make it infinitely more in the great future impending so near, and in which you young men are to see the veritable workshop of the Holy Ghost.

ALUMNI DAY.

The principal events of this day were the annual meeting of the Phi Beta Kappa in the English Room, and of the Sigma Xi Society in the Engineering Room at 9 A. M.; the meeting of the Board of Trustees in the Philosophy Room and of the General Alumni Association in the Chapel at 10 A. M.; the Centennial Banquet in Memorial Hall at 1:30 P. M.; the Reunion of Classes about the "Old Elm" in the College Garden at 3:30 P. M.; a Reception by President and Mrs. Raymond at 5 P. M.; and a Commemorative Service in the First Presbyterian Church at 8 P. M.

TUESDAY, JUNE TWENTY-FIFTH.

CENTENNIAL BANQUET,

PRESIDENT RAYMOND PRESIDING.



OPENING ADDRESS BY THE PRESIDENT.

HONORED Guests at this board, Alumni of Union College, Friends and Brothers all: We bid you welcome to our centennial rejoicings. While we gather in the name of Union College, it is not for her praise alone, nor chiefly, but for the praise of that love of learning and devotion to high aims which speaks in the history of every American college, and which molds the destiny of this Republic. It is not my province, however much it might be my pleasure, to dwell upon the past, nor yet to speak of the future, but rather to open the door and lead the way to the fellowships of the present hour. From time immemorial the table of feasting has been the altar of friendship, and the breaking of bread the pledge of fraternal union. We honor tradition to-day, as is seemly at such an anniversary, and conserve the fraternal spirit of the world of letters as we make this the occasion for the exchange of intercollegiate courtesies and expressions of mutual esteem. To-morrow, in this place and at this

hour, we who are the sons of Union will gather around our mother to tell her of our gratitude and devotion; but to-day we take our places at her side as hosts, and it becomes my privilege to present, one by one, the guests who make this occasion distinguished by their presence.

When, more than a century ago, while the War of the Revolution was still in progress, the citizens of the Mohawk and Upper Hudson valleys petitioned the Governor and Legislature for a charter of a college, they introduced the question of State control of education; and while the petition for a college was denied for the time, the larger question raised by it received attention, and led to the establishment of a most comprehensive system of State control under the corporate title of the Board of Regents of the University of the State of New York. I will not speak of the functions of the Board of Regents, nor of the service which they have rendered to the State during these years further than to say that the first charter granted by them was that which in February, 1795, created Union College in the city of Schenectady, New York. [Applause.] These circumstances gave rise to a most singular relationship; for Union College may be considered as at once the mother and the daughter of the Board of Regents; but her maternal character has not been recognized in the State at large, nor, indeed, has she insisted upon it, but, waiving her claim as progenitor, has gloried in the right, title, and emoluments of the eldest daughter, and with true filial spirit she welcomes to-day, first of all, her official mother in the person of the Chancellor of the Board of Regents of the University of the State of New York, who, let me say, in himself represents the spirit and the aims, the scholarship and the culture, of higher education in the Empire State.

It gives me great pleasure to introduce the Reverend Anson J. Upson, D.D., LL.D., Chancellor of the University of the State of New York. [Applause.]

SPEECH OF ANSON JUDD UPSON,

Chancellor of the University of the State of New York.

MR. President, Graduates of Union College, and Ladies and Gentlemen: Personally, I have no right to address this distinguished assembly. Only my official position could justify your committee in giving me the privilege of representing here the Regents of the University of the State of New York.

Yet I am encouraged by the peculiar relations of this college to our Board. Union College was the first college chartered by the Regents. You are really the eldest daughter of the University. Columbia College is only a new edition of King's College. Its charter granted by the Crown was revised and corrected by us. Columbia is welcomed heartily to our family, yet, compared with you, she is an adopted daughter only.

As a Board, the Regents are greatly indebted to Union College. I remember that our historical catalogue of Regents contains the names of twenty-six of your graduates. Three of those have been Chancellors of the University, and one a Vice-Chancellor. Three of your graduates have been Secretaries of the University—a most important executive office. The official terms of these three men covered forty-eight years. One of these Secretaries was a man whom, even in this presence, I do not hesitate to name illustrious—Gideon Hawley, whose memory is here, by his Alma Mater, deservedly honored, and who, as Regent and Secretary, served the State for fifty-six years. Gideon Hawley was a graduate of Union College in the Class of 1819.

And here also let me gratefully acknowledge the loyalty of this college to the University. For a hundred years you have transmitted to Albany most suggestive and

valuable annual reports. In the annual convocation of the teachers of this State in the Capitol, you have been frequently represented. The Presidents of Union have honored us by their dignified presence. They have benefited the teachers of the State by giving them the results of their wide experience, and stimulated them by their inspiring eloquence. Your Professors have contributed largely to the interest and usefulness of the convocation by giving us the results of their scholarship in erudite and sometimes profound papers, and in vigorous and influential discussion. For all this and much more, permit me, in the name of the Regents of the University, to express our thanks.

And permit me to say also that while you have thus courteously and loyally recognized us, we have not been indifferent to you. At the very beginning, as I learn from the records of our Board, in granting your important charter, the Regents were not neglectful of what they thought were your best interests. They were very deliberate; thus subjecting themselves to criticism in some quarters. They were careful not to degrade the college by granting powers which in their judgment the academy was not yet fully prepared to exercise.

And so in 1792 they refused a charter because sufficient funds had not been provided. Again, in 1794, they denied a similar application because, as the Board expressed it, "the state of literature in the academy did not appear to be far enough advanced, nor the funds sufficient." Later, in 1794, a circular, to use its own words, invited "a number of gentlemen of information" so called, to meet at the house of James McGourk, innkeeper in Albany. Those "gentlemen of information" finally petitioned the Regents for the charter of a college with the munificent endowment of \$25,000, the President to receive annually \$750, the Professor of Mathematics \$550, and the Professor of Latin and Greek \$500. This endow-

ment and these salaries were large sums in those days. The city of Albany, your rival at that time, offered \$50,000 and two acres of land. Nevertheless, after much deliberation, the Regents granted your charter in February, 1795. No wonder that this significant event, after so long delay, was celebrated by "the ringing of bells, the display of flags, bonfires, and a general illumination." The remarkable history of this great college justifies the popular enthusiasm at its foundation.

The Regents share in the congratulations of this occasion. Your college has a peculiar history. You have not merely repeated here the collegiate life of other similar institutions. And the Regents, advanced in years as they have been supposed to be, blind and deaf, resting their chins on gold-headed canes, even this "collection of fossils," as they used to be named — even these insensate men have not failed to observe your remarkable characteristics. And on this historic occasion you will permit us to honor you for them.

For example: at college commencements and educational anniversaries, the Regents had frequently and patiently listened to long orations by distinguished men on such themes as "The Scholar in Politics," "The Duties of Educated Men to the State," "The Relations of Learning to Public Life." The Regents had heard these elaborate discourses so often, with no practical result appearing, that they began to think and to say: "This is all in vain; the scholar will never get into politics. Men cannot be educated to serve the State. Learning has very few, if any, relations to public life."

But our venerable Board has lived long enough to see in your college an example of the contrary. Under the leadership of your illustrious fourth President for sixty-two years — your great President whose name is on every lip to-day, this college has given to the world a successful example of what can be done in educating young men for

public life. I cannot be mistaken when I say that it has been a characteristic of this college to be in touch with public life, to be closely affiliated with public affairs. You have educated here an unusual number of public men—men of affairs, statesmen, politicians who have not disgraced that once honored name, men who could influence and have influenced public opinion. You have educated men who sometimes have controlled the opinions of the whole country—men for whose words, in some great crisis, the whole country has waited in breathless suspense.

But the Regents have noticed also that, like most benefactors, you have not done this beneficent work without suffering for it. Those critics who separate habitually learning from life have said of this college: "There can be no good learning there." Those who try to believe that the theoretical and the practical cannot coexist in education have denied the thoroughness of your scholarship, assuming continually and asserting sometimes that a practical education must be superficial. Such objectors cannot have read the published list of your honored instructors for a hundred years, as their names illuminate your general catalogue.

Who can believe that Francis Wayland, who by his profound and vigorous thinking led for many years the largest Protestant denomination on this continent—who can believe that Francis Wayland, whose thoughts on foreign missions are controlling the opinions on that subject of this country to-day; who believes that this great Baptist thinker, an instructor here for ten years, encouraged superficiality in his teaching?

Who can believe that Alonzo Potter was a sciolist? That great Protestant Episcopal Bishop of Pennsylvania combined remarkably in his career the theoretical and the practical. It has been truly said of him that he had "a

genius for administration." But this genius for administration must have had a solid foundation in exact and varied knowledge and mental culture, else he would not have inspired, as he did, in the public mind, such profound respect. Alonzo Potter delivered five consecutive courses of lectures in five successive years on "The Evidences of Christianity," before the Lowell Institute in Boston, to audiences that filled to repletion the largest public hall in that city. Who can believe that such a teacher, instructing classes here for twenty-one years, could have habitually taught his students to sacrifice genuine scholarship to fallacious pretense?

To charge your fifth President, Laurens Perseus Hickok, with superficial teaching, calling it practical, seems ludicrous enough to those of us who knew him well. I can see now that great, simple-hearted philosopher, that Bunyan's "Great Heart," opening his eyes in wonder at such an accusation. Let those who believe it try to read and re-read, until they think they begin to comprehend his philosophical masterpieces. Let them study the "Rational Psychology" and the "Empirical Psychology" and the "Rational Cosmology," and when they give up their study, they will have changed their minds about the superficiality of this profound thinker.

In our biographical dictionaries, the name of the illustrious Tayler Lewis is followed by the distinctive title "scholar." Could there be a more appropriate name for that prince in the realm of classical and Biblical learning? For twenty-eight years Tayler Lewis was a teacher here, and really for fifty-seven years he was identified with the life of this college. I dare not trust myself to express a tithe of the respect and reverence that I profoundly feel as I pronounce his venerated name. Would that the thoughts of this modern Plato could forever pervade and control our Republic!

Oh, for an hour of Wayland and Potter and Hickok and Lewis now! Who of us would not sit at their feet to be taught as they would teach us?

And these four are not the only real scholars who have given their life and learning to this venerable college. Yates and Macauley and Brownell and Joslin and Jackson and Averill and Savage and Gillespie and Pearson are names among your honored dead that represent genuine scholarship surely. And though John Foster be still living with us, we will place his name upon this roll of honor now: *serus in cælum redeas!*

The more you study, without prejudice, the history of this great college, the more thoroughly will you be convinced that the theoretical and the practical have not been here divorced. I am proud to number among my own kindred a graduate of this college who could repeat page after page of the "Iliad" of Homer, in the original Greek, as he learned it in his boyhood here. I am half ashamed to have seemed to give importance to such groundless prejudices by so elaborate a refutation.

Mr. President, what I have already said may be applied to another characteristic of your collegiate history, which the Regents have noticed with increasing favor. President Nott believed, and his belief has been shared by his colleagues and successors, that no matter how far a young man may have wandered away, you should never preach to him a gospel of despair. Tell him rather that in his young life his bad habits cannot have become so fixed that God cannot and will not give him strength to conquer them. Under the influence of this encouraging doctrine, Union College became a city of refuge to many a young man for his reformation and restoration. The Regents are not alone in honoring you for the principle here announced and for the practice that has followed it.

Objections can be made to this method of collegiate management. We may be told "it violates collegiate

comity to receive those rejected by other colleges." We may be told that "the few bad received may corrupt the good already here." Yet, notwithstanding these objections, it may be deliberately affirmed as the verdict of a hundred years that, on the whole, yours has been the better way. For young men in danger of making a mental and moral failure in life, a college should be no prison for punishment. It should be a reformatory, not a penitentiary. To many it is, as it should be, a mental and a moral hospital.

When this new method of collegiate management was introduced, it was disapproved by many educational authorities and by some denounced. This is not surprising. Those were days of extreme formality and reserve between teachers and scholars. In those days the undergraduate, as he walked the street or on the college campus, was directed to uplift his hat at a prescribed distance on the approach of any college officer — twenty rods before meeting the President; ten rods from a Professor; five rods from a Tutor. Formality was the rule, friendliness was an exception. Not so now. The example and influence of this college have largely contributed to this beneficent result.

And the history of this college is very useful as an encouraging example in one other important particular. If I am not mistaken, you have received from the State of New York more money than has been received from this State by any one of our educational institutions. The larger gifts to Cornell University came indirectly from the United States Government. They cost our people nothing. But you have been the principal educational beneficiary of the State of New York. Where is the citizen who knows anything of the history of this State, and of our eminent men, who will not wish that those gifts to you had been far more abundant and valuable? When I remember the great multitude of public men, a President

of the United States, governors and senators and judges and law-makers, and the greater number of clergymen and physicians and teachers and lawyers and scientists and successful and influential business men, who have received their education here, I am ready to affirm that this college has returned to the State more than fourfold for every gift received directly or indirectly from its treasury. Why, the public services of your illustrious graduate, William Henry Seward, alone have abundantly compensated this Commonwealth for all it has given to you.

These appropriations to Union College and their beneficent use are an example of what our State should do for all its colleges. To all here to-day who represent the various colleges of this State, your example in this respect is encouraging and ought to be controlling in educational legislation. We are grateful for munificent private benefactions, but what a shame it is that more is not now appropriated to higher education by our State! Each New York taxpayer pays less than one cent a year for higher education. In the Northwestern States—"the Wild West"—public sentiment is overwhelmingly "in favor of placing the higher education within the reach of every child of the State." The example of Michigan and Wisconsin is well known. "The University of Minnesota receives from the State annually \$200,000, or the equivalent of the income from an endowment of \$4,000,000." Why should not every New York boy or girl, desiring a thorough education, receive it? Shall those only who are satisfied with an elementary education receive that at the hands of the State, and the more nobly ambitious poor boys and girls be denied the higher opportunity? Let us widen the equality of our educational advantages until in the freedom of their education our colleges shall surpass what has been "the glory of the democratic colleges of New England."

Please accept, Mr. President, my thanks for your courteous patience in listening to my words. And permit me to renew to yourself and to your honored colleagues and to the authorities and benefactors of Union College the cordial congratulations of the Regents, with expressions of our very sincere good-will.

A resolution recently adopted by the Board intrusts to me the grateful "duty of congratulating the college upon the acceptance of the presidency by the Reverend Doctor Raymond, and of expressing their cordial wishes for the continued prosperity of their oldest chartered institution."



PRESIDENT RAYMOND said: I trust that we have all bowed with becoming humility as we have received this blessing of our mother.

In the history of American colleges, one name stands prominent—may I not say preëminent? President Eliot is authority for the suggestion that the proper introduction for Harvard College is a reference to her age; that, he says, is a solid fact of superiority which none will gainsay, while in other respects there may be those who will question her leadership. His modesty is becoming; but we are inclined to resent the imputation that any one would withhold from Harvard College any of the glory which is her due. Fifty years ago, at our semi-centennial celebration, one of our graduates, in a burst of enthusiasm, said that, in fifty years, Union College had graduated nearly half as many students as Harvard College in her then more than two hundred years of life. That was an unfortunate suggestion; for the representative of Harvard College went back to Cambridge evidently jealous for her glory and marshalled all her forces to put such a distance between Harvard and Union as should forever silence our boasting; and he succeeded. [Laughter and applause.] To-day we are humble. As we make no comparison of years so we make no other comparisons, but recognize the honor which has been done us by the President of Harvard College in designating a member of her faculty to bring to Union the greetings of her oldest sister; and it gives me great pleasure to present to you Professor George Herbert Palmer, of Harvard University. [Applause.]

SPEECH OF GEORGE HERBERT PALMER,

Professor in Harvard University.

MR. PRESIDENT, Graduates of Union, and Ladies and Gentlemen: Brief as my duty is, it is a most agreeable one. I am charged with bringing you the hearty congratulations of Harvard University,—congratulations which rest on the grounds of kinship and of honor.

Of kinship, because you and we have been associated for a century in carrying on the great campaign against human ignorance. Side by side we have stood, doing our work in our independent ways, and yet from the beginning, gentlemen, those ways have been highly similar. Our fathers went forth into the wilderness. When there, they saw that civilization could not be, unless men were trained through learning for places in the State and in the Church. Your ancestors and mine alike thought of the college as the natural leader of the people; and they shaped their policies with that in view.

I may mention another point of kinship. You have persistently stood for freedom in religion. You have been an unsectarian college. You have built up a strongly religious institution, while insisting that the religious life of each man should be free to expand along its own lines. We have tried the same experiment, and with a similar result; for I found last year that Harvard sends into the Christian ministry more students than any other college in the country, with the single exception of Princeton. I believe, gentlemen, that the principle accepted by us both is the sound one. So deep in the nature of man is the religious impulse that all it needs is opportunity and training to come forth with beneficent power.

I am sent to you, however, to bring congratulations not merely on grounds of kinship, but on the ground of honor too. We are thankful for your career. Often it is said that the number of colleges in this country is too large. I cannot think so. There is work enough for all to do, for the small college and for the large. Each has its special office in spreading the college idea far and wide. Jealousies here are out of place. The success of one is a success for all. And certainly in the difficult task of inclining our people to prize a serious discipline, Union has done a work in which every other college must rejoice. The multitude of her graduates who have risen to positions of eminence has commended college education to the country at large.

But, Mr. President, I cannot sit down without expressing a deep personal obligation to Union. Twenty-five years ago one of your graduates was teaching school (as is the habit of Union graduates) in a small town of central New York. Looking over his pupils, he noticed among them a young girl who, as it seemed to him, deserved a college training. He told her so. He told her father so; and with some difficulty the girl's parents were persuaded to send her to Michigan University. She subsequently became President of Wellesley College,—and my wife. [Applause.] I had always known, gentlemen, that in Union is strength. I have ever since been doubly persuaded of it. [Prolonged applause.]



PRESIDENT RAYMOND then said: While the Board of Regents may be regarded as the mother of Union College, Princeton was undoubtedly the nurse of her infant years; for her first President, the Rev. John Blair Smith, was a graduate of Princeton College; and fearing evidently for the life of the child, he resigned after four years of service, and was succeeded by another

Princeton man, Jonathan Edwards the younger. This in itself is enough to establish a close relationship between Union and Princeton. The debt under which we were thus placed has been recognized by us; and we have all rather prided ourselves upon paying that debt by giving back to Princeton one of her most illustrious Presidents, John Maclean. But President Patton informs me that we are mistaken in regarding President Maclean as a graduate of Union, as he was certainly a graduate of Princeton. To tell the truth and the whole truth, I believe he was an alumnus of both colleges. Having graduated from Princeton, he must have recognized the superior value of a degree from Union, and so have come here for that degree. Certainly we can say this now with safety, inasmuch as President Patton, who expected to be here, is not with us to-day to refute it.

Union College has always prided herself on being the first college in this country to be established by charter upon an undenominational basis. While never losing her religious character, she has been consistently non-sectarian. Her first two Presidents were Presbyterians, as we have seen; her third President, the Rev. Jonathan Maxcy, was a graduate of Brown University and a Baptist. This only marks the beginning of our debt to Brown University. How that debt was increased all will know when I say that our next President was also a son of Brown, although not a Baptist, and was none other than Rev. Eliphalet Nott. That name stands for the greatest glory of the past, and establishes the close connection between Union and Brown University. I have spoken of our debt, but it does not burden us as it would had we not given to Brown the man whose name may rank even with that of Dr. Nott among the great presidents of American colleges, Francis Wayland. President Andrews hoped to be with us to-day, but because of other engagements he felt that he must confine his greetings to the words which were spoken yesterday at the Educational Conference in the College Chapel. And surely all who heard those words will recognize the tribute that has been paid to Union College by the presence here and the address of the distinguished successor of President Wayland.

But what of Yale? It is not her fortune to wait long in any roll-call of American colleges for the sound of her name. She is so accustomed to seeing her blue at the front that it must always be a surprise to find it anywhere else; and, to speak frankly, if I had been guided by purely personal feelings in arranging this program, I should have seen that the name of Yale led all the rest. For am not I a graduate of Yale by inheritance? Did I not walk her campus and sit upon her fence and receive her diploma in the loins of my father? [Laughter.] Is not one of my most cherished treasures a prize which we thus took together when he graduated in 1825? But environment modifies heredity, and I am now a Union man and allied to Union's interests. [Applause.] But even Union's interests cannot long disregard the claims of Yale. We may not have given any President to Yale. Yale may not have given any President to us; but the whole college world is indebted to Yale University. Her democratic spirit; her honest Americanism; her straightforward devotion to her own traditions and her own aims have been an inspiring influence in all the college world. We are glad to recognize our ob-

ligation to Yale and are glad to recognize the honor which Yale has done us by sending as her representative the Dean of her college faculty, Prof. Henry Parks Wright, whom I now have the pleasure of presenting.

SPEECH OF HENRY PARKS WRIGHT,

Dean of Yale College Faculty.

MR. PRESIDENT and Alumni of Union College: I very much regret that President Dwight is not able to be here to-day; but the fact that this is commencement week in New Haven also sufficiently explains his absence.

I have been requested by the President and Faculty of Yale University to represent them at this centennial celebration, and to express to you, sir, and to those associated with you in the management and government of this institution, our fraternal greeting. Union College had a worthy beginning. Its name preserves the creed of its founders who, a century ago, avowed those principles of liberality and unity to which to-day all colleges subscribe. It has had a worthy history. Of the twenty-one American colleges founded before the year 1795, few, if any, were able to present at their one hundredth anniversary such a list of distinguished graduates as you can now show. Yale congratulates you, sir, on the records of the past and on your present prosperity. As you say, Yale has not contributed largely to your faculty; but we do not forget that the distinguished man who, for more than sixty years, presided over this institution, though a graduate of Brown, came, as you did, from good Yale stock, and was brought up under Yale influences. [Applause.]

One hundred years is a long period. We speak of a century without stopping to think how much the word means, or what a large fraction of all historic time a century is. If we go back to the founding of this college,

we find ourselves in the administration of Washington and in the early years of the American Republic. The period covered by the history of this institution is about one twenty-fifth of the time since the founding of Rome. Sixty such periods would take us back to that date given in Hebrew chronology for the creation of Adam. The administration of President Nott alone included about one thirtieth of the entire Christian era down to the present day. A college that can celebrate its one hundredth anniversary is, as man counts time, very old.

Now here is something that is remarkable in regard to age,—namely, that you can grow old and at the same time be gaining new life and new vigor. The life of an individual soon reaches its natural limit. When a man finds that he has a work to do, he soon comes to realize that the great thing lacking is time. He could accomplish his work if life were only long enough. Every year added to the past with him takes away a year from the future. But there is no such natural limit to the age of an institution of learning; it never becomes so old that it may not patiently plan for centuries to come. In fact, the longer the past has been, the longer the future is likely to be. Our American universities have survived revolution, war, change in government. With the exception of the Christian religion, there is nothing which seems to be more firmly established than our institutions of learning. Age, too, generally brings with it the characteristics of age. We unfortunately cannot grow old and still keep our youth. But to an institution of learning increasing years bring increasing strength. As it grows old it may not only keep young, but it may even grow young. The college has access to the fountain of perpetual youth. All our American colleges that have passed their one hundredth anniversary are really younger to-day than they were fifty years ago,—younger in their life and spirit. They no longer cling obstinately to old theories

simply because they have long been held. They are ready to investigate and ready to accept the best. Their spirit is progressive.

As Union College enters upon its second century our wish is that its history may cover many centuries; and that the record of each may be as creditable, as gratifying to its officers, to its alumni, and to its friends as the record of the one now closed, and that with its increasing years it may combine that wisdom which is the characteristic of age with the energy and the enthusiasm and the progressive spirit of youth. [Applause.]



PRESIDENT RAYMOND said: Our nearest neighbor among the older colleges and our closest friend, I think, among all the colleges, is Williams. [Applause.] We are almost twins. For the echoes of her centennial celebration have not yet died away. For one hundred years we have shared experiences and divided honors. When her Garfield fell our Arthur took his place and continued his policy. [Applause.] Nowhere is Williams's splendid past more honored than at Union, and nowhere is her present prosperity the subject of more sincere congratulations.

President Carter had hoped and expected to be with us some time during this centennial celebration; but finding at last that he would be obliged to be at Williamstown during the whole of the week, or the first part of the week, at least, he appointed a professor to represent Williams College, who is most cordially greeted this afternoon, not only for the sake of Williams, but also for his own sake. And as we now welcome Professor John Haskell Hewitt, I may be permitted to express the hope and desire of all Union men, that this occasion may be the pledge and the beginning of even closer fellowship through the new century upon which we have both entered.

SPEECH OF JOHN HASKELL HEWITT,

Professor in Williams College.

MR. PRESIDENT, Alumni, Students, and Friends of Union College: Williams College having recently celebrated her centennial anniversary,—as your President

has just intimated,—sends to Union, as to a slightly younger sister, her most cordial greetings on this auspicious occasion.

There are many things connected with the origins and histories of these two colleges which, it seems to me, should tend to make strong the bond of sisterhood to which I refer. Both of them being among the first fruits of the peace that followed the war for independence, they might not inaptly be termed “Daughters of the Revolution.” Both of them being situated near the line of what used to be known as the “Old Mohawk Trail” connect themselves in their history closely with those stirring events and those heroic deeds by which the northern section of New York and New England was made forever secure to civil and religious liberty. The origins of the two colleges were not unlike. It was in your neighboring city of Albany that our founder, Colonel Ephraim Williams, when on his march to that battle in which he fell near Lake George, made his last will bequeathing his little estate to establish a “Free School” in Williamstown for the education of the children of his soldiers. Out of that free school came Williams College, as, I understand, out of an academy came Union College. As has been already intimated, the times of the birth of these two institutions were so nearly the same that we might properly call them twins, and give to them the classical designation which the fond couple over in the Hoosac Mountains gave to the twins that visited their happy home some time since, calling one of them “Simul” and the other “Taneous.” [Laughter.] My first knowledge of these two colleges came to me when a lad over in Connecticut through the very enviable reputation that each was presided over by an ideal college president. President Nott at Union and President Hopkins at Williams, who left lasting impressions on these two institutions, were men of the highest and noblest conceptions of education, men who placed

culture above knowledge and character above culture. They were men, too, of the broadest and most generous sympathy in religious matters, exemplifying in their lives and their teachings that liberal spirit which is expressed in the motto on Union's seal. And, sir, it is one of the happy auspices of this auspicious occasion that Union College enters upon her second century with the ideal college President still at the helm. [Applause.]

There is also a personal matter, if I may refer to it briefly here, which has ever led me to look with reverence toward Union College. When, more than a generation ago, as an undergraduate at Yale, I was initiated into a fraternity where I formed those strong friendships which have remained faithful up to this present time, I was taught to look upon Union as a sort of alma mater, being instructed that here, in 1833, was founded the mother chapter of our fraternity.

There are many peculiarities of which Williams might boast, but you would probably match them at every point. If I should speak of the Berkshire hills which form the beautiful setting of our town and our college, you would, with pardonable pride, point me to the more than idyllic beauty of the scenery of the Mohawk Valley. If I should make the statement that we have the longest railway tunnel in America, you would, of course, remind me that you are located on "The great four-track Trunk Line of the United States." If I should suggest that we, being situated just beyond the border, are the Yankee College, and remind you that, according to Dr. Skeat, of the University of Cambridge, the word "Yankee" comes from a Norwegian word which signifies "quick-moving," "active," "spry," and suggest to you that therefore we would be likely to excel in that important branch of modern education, athletics, and that so the Yankee is fitted to carry the arts of civilization across the continent, you would probably remind me that recently canals have been

discovered in the planet Mars, and that undoubtedly the Dutchman is ahead of the Yankee there. And when I look over the long list of illustrious names in your general catalogue and see the decided preference you have for one of the last letters of the alphabet, I am persuaded that hitherto you have always kept in the "Van."

I was greatly interested recently in perusing portions of one of the early documents of our college. It was, in fact, the petition of the trustees of the free school to which I have referred, addressed to the General Court of Massachusetts, praying that an act be passed, incorporating the free school into a college, the said petition setting forth that "the town of Williamstown is bordering upon the most fertile parts of the States of New York and Vermont. If, therefore, a college was instituted in that town, such is its local position that great numbers of youths would probably resort there from the neighboring States, for the purpose of obtaining a liberal education. This would furnish an opportunity of diffusing our best habits and manners among the citizens of our sister States." Thus early, sir, in her history, you see cropping out that missionary spirit which has always characterized Williams College.

I fear I have dwelt too long upon the past and that you may be reminding me of that old story of the countryman who was passing by a country inn about noon-time and stopped for his mid-day meal. The waitress asked him if he would have some ox-tail soup. Having never heard of that delicacy, the countryman was a little dazed at first, but after some moments of meditation asked, "Is n't that going a good ways back for soup?" [Long laughter.] The lesson of the hour, sir, and of this occasion is not so much retrospect as it is thankfulness and hopefulness. In America, as my friend, Professor Wright, has already intimated, it still is a rare thing for a college to attain to the venerable distinction of being a centen-

arian. While Oxford can boast of her eight hundred years, Heidelberg of five hundred years, and Edinburgh of three hundred, our mother university has but recently celebrated her two hundred and fiftieth anniversary; and of our nearly four hundred collegiate institutions, only about a dozen have attained to the age of a century or more. But, sir, the wealth which a college like Union has, on its centennial, in its alumni and in its precious traditions, is incalculable. It is in the college as it is in the family,—“children are an heritage of the Lord. . . . They shall not be ashamed, but they shall speak with the enemies in the gate.” It is related that the famous Dr. Busby, who presided with such distinction for so many years in the seventeenth century over Westminster School, was once approached by a would-be patron with the question, “What are your references?” “References!” said the old doctor, bringing to bear on the would-be patron that magnificent brow with a mingled expression of pity and contempt, “References! Go to the Houses of Parliament, to the House of Bishops, to the Faculties of the Universities, to the leading positions throughout the United Kingdom, there you will find my references.” And so, as Chancellor Upson has so eloquently indicated, Union may bid men go to the prominent places on the bench, at the bar, in the pulpit, in business, in scholarship, in literature, in statesmanship, and there find her references. To-day she may point to her children with a far fonder pride than did the mother of the Gracchi to her sons and call them her “jewels.” Fittingly, in reviewing the work of a hundred years, could we use of her the words of the grand inscription placed in golden letters over the choir in St. Paul’s Cathedral, London, in memory of its distinguished architect, Sir Christopher Wren,—the grand pile itself being his solemn and fitting mausoleum—*si monumentum requiris, circumspice*.

Mr. President, the past of Union College is secure; to

adapt a line from an English sonnet, May your future copy fair the glories of your past. Now, in closing, I wish to express my personal gratitude for the courtesies you have extended to me on this occasion, and again to give you the glad salutations of Williams College and her best wishes and heartiest Godspeed for the new century on which you enter. [Long applause.]



PRESIDENT RAYMOND said: Professor Richardson, who is to represent Dartmouth College, is, I understand, on his way, and will be here for tomorrow's gathering in this place, if he does not arrive before the conclusion of our proceedings this afternoon. [His speech, delivered at the banquet the day following, is here inserted.]

SPEECH OF CHARLES F. RICHARDSON,

Professor in Dartmouth College.

MR. PRESIDENT, Gentlemen, and Brothers: I thank you very heartily for the opportunity given me to say a few words to-day which I would fain have said yesterday, but to which I may perhaps give more emphasis and more earnestness because of the little delay.

I will trespass upon your time but briefly. I must, however, say that Dartmouth congratulates you most warmly upon all the joys of this joyous time. She has a right to do so; because Dartmouth and Union, as indeed you have already heard in the case of other institutions, are alike in very many points. They are of about the same age and have nearly identical purposes. They are devoted to Christianity, but not to denominationalism. They believe in the education of men remote from the

largest centers of population. They have twenty-five or thirty instructors on their faculties, teaching three or four hundred students. I suppose in all these particulars we are like many other colleges.

One other common ground lies beneath the feet of us all and supports us all. It is that to which your President so felicitously alluded: the decision of the Supreme Court in the Dartmouth College case. That decision showed the country many years ago, and still shows it to-day, that we have nothing firmer, nothing more sacred, nothing more truly venerable than our institutions of learning. We do love them; for them we live.

Just one more word and I am done. The American system of education has apparently been committed for years to the wide subdivision of educational endowments, to the multiplication of many colleges rather than to the concentration of wealth in the treasuries of a few. Never has that distribution of academic endowments and means been more apparent than in the last five or ten years. We may well question whether in twenty-five or thirty years to come we shall not be still farther away from the old state of things where one could confidently mention the best two or three American institutions of learning. To-day, one is the best in one respect, another in another. I believe that this distribution of resources and attainments will go on and on until a hundred years hence we shall have more rather than less of these separate centers, these distributing-points of light and learning. This very year the extensive reconstruction of two leading institutions in the American metropolis shows us, if we did not know it before, what is to be the American policy of the future.

"To each his own," said the old Latin motto. Other things being equal, let us serve the college of our graduation. Other things being equal, let us give her our love, our money, and our sons. But let us also remember an-

other thing: in the development of the American system of education, in this distribution which I cannot but believe to be wise, one college is to serve excellently in one way, another in another way. Diversity in unity,—that is expressive not only of the Union College which stands for all that is good and true in the past and present, and which promises the same for the future, but, as I believe, of the union of colleges devoted to the republic of letters and the democracy of true manhood. [Applause.]



PRESIDENT RAYMOND said: One of the universities of the State which has been in the closest relations with Union College during the past fifty and more years is the University of the City of New York. Chancellor MacCracken had hoped to be with us at this time, but wrote this letter, which has been received recently, and after giving the reasons, which are altogether satisfactory, for his enforced absence, he adds:

I regret that I am thus hindered from presenting myself to the venerable dame who sits so gracefully by the Mohawk, and who extends hospitable greetings not to her own children alone but to the children of her sister colleges. Since the days when I was in college, I have accepted Union as approaching in many respects the ideal American college. In situation near a crowded population, yet outside the crowd; as to control, under Christian and moral influences, yet not denominational; in size, possessed of classes large enough for a faculty to become acquainted with, yet not too large; as to constituency attracting fair proportions from the farm, the village, and the city alike; as to ideals of scholarship and manhood not surpassed by any other college.

The men of Union whom I have known as fellow-students, as comrades in educational and religious work, have made Union College stand out before my eyes as fulfilling all I have said and much more. What have they not done in our metropolis, New York City? I should like to name the names of a few were it not that I should give way, I fear, to the temptation of mentioning too many. I wish that as Union begins her second century she may be as kind and wise and good, and a great deal richer than she has ever been in the first century. The Empire State has but a dozen colleges for young men fairly well endowed. They should be twelve apostles of knowledge, culture, and character to New York State and the nation.

Sincerely yours,

HENRY M. MACCRACKEN.

If I may be permitted a word after reading this letter, I would like to speak of the gift which Union College made to the University of the City of New York in Tayler Lewis. We regretted the gift and took it back; and the last years of the life of Tayler Lewis were spent in connection with his alma mater. That name has been mentioned elsewhere in the course of our proceedings to-day, a name which is never mentioned without arousing the warmest gratitude of every Union man; and at the request which I understand expresses a general desire, I at this time yield for a moment to one of our own alumni, Colonel Robinson, who has a word to say in this connection.

Colonel Robinson made an appeal to the alumni to purchase for the college the library of Professor Lewis.

PRESIDENT RAYMOND then said: The relations between Union College and Columbia have been close in a special way. It was Dr. Nott who early in the century fought a legislative battle for Columbia and secured for her the gift of the Botanical Gardens, the source of her present great income. Columbia has always been grateful, and has returned the favor, although not in kind. As an illustration of the return which she has made, I have but to refer to the fact that our present scholarly professor of Latin (Sidney G. Ashmore) is a son of Columbia College. [Applause.]

When President Low was forced to decline our invitation because of his engagement to sail for Europe early in the month, he was pleased to designate the next in official station as Columbia's representative; and it is my privilege to present Professor Van Amringe, Dean of Columbia College.

SPEECH OF J. H. VAN AMRINGE,

Dean of Columbia College.

MR. PRESIDENT and Gentlemen: It is with very great pleasure that I appear on behalf of Columbia College to congratulate Union upon the happy completion of a century of useful life. I may, perhaps, be pardoned if, on this occasion, to catch by reflection, perchance, something of the glory that gathers about this seat of learning, I claim that, in a historic and also in a certain spiritual sense, Union is an offspring of Columbia.

Columbia had already been a generation at work before Union was called into being,—a generation of momentous consequence to mankind in which she had played no

mean part. Her aspirations, her experience, her difficulties, and her accomplishment were familiar to the men who founded this college, and they used them, like wise men, in framing their charter and outlining their educational policies. She appears to have been the incentive to the creation of the Regents of the University of the State, and upon her was their attention first centered. But that body involved, as you know, a larger concept than could be filled by the activities of a single institution in one corner of the State. The Board of Regents was intended to be, and is, the outward and visible sign of an essential union of all the academic and collegiate institutions throughout this commonwealth. The first fruit of the idea thus embodied, as regards higher institutions, was this college, so happily and so auspiciously styled "Union College,"—expressing thus by its title the hope and the design of the founders, that here should be cultivated and exemplified all the Christian graces that flourish in any and every religious denomination, and typifying no less the spirit of unity that animates the entire educational system of New York.

We celebrate then, sir, to-day, not only the centennial of Union, inspiring as that of itself is, but, in addition, the oneness of interest in the public service of all colleges. For what is any single college but one constituent part of a systematic whole, contrived and conducted as an accelerating force in civilization; one element of an organized desire and effort to raise all men to a higher level; one section of the girdle that encircles the country conducting everywhere throughout her borders life-giving, character-building influences? The individual colleges have, of necessity, their chosen fields of action. They severally spend their energies and find their chief satisfaction in following out their own especial lines of endeavor. Each has, of course, characteristics peculiar to itself; but if from the strongly marked features of them

all you make a composite picture, it will show you the image of one of the two necessary saviors of this Republic, the other being the Church. All college reunions, celebrations such as this, bring this truth prominently into view and enforce a lesson that is most valuable for all of us to learn; it raises us to a higher plane of contemplation in educational matters, and makes us more just in our judgments of each other, more catholic in spirit and in action.

The charter constituting Union, dated February 25, 1795, and bearing the honored names of George Clinton, Chancellor, and DeWitt Clinton, Secretary, declared that this college was established "for the instruction and education of youth in the learned languages and the liberal arts and sciences." The century that has since elapsed has wrought a great change in the conception of what constitutes a collegiate education proper, the "education of a gentleman." The years have been fruitful in extending the boundaries of learning, in widening particularly the circle of the sciences; in begetting a new spirit of research after new truth, and a different method of presenting to students that which is already known. A century ago, the academic curriculum was practically as well marked out, as definitely settled, as is the technical course in a professional school of to-day. But that has long ceased to be the fact, and we are still in the throes of an agitation as to what are the necessary elements of a liberal education. But however widely we may differ in opinion, however much we may dispute, as to the constituents of such an education, we are at one as to the vital importance of the thing itself. Whatever may be the several ways of striving for the result, the *intent* is the same everywhere, yesterday, to-day, and forever. It is to make *men*,—not merely professional men and specialists; to cultivate men in the spirit and for the purpose expressed in the legend that the great philosophic

historian and teacher, Francis Lieber, inscribed on the wall of his lecture-room: *Non scholæ sed vitæ, vitæ utrique.*

How steadily Union has kept this end in view, and how well she has thus far executed the trust confided to her, are clear to those who read her story in the services of her alumni, are evident to any one who will look about him upon this impressive assemblage of her sons. That she shall continue her good work with ever-increasing vigor and repute is the earnest desire of Columbia; and in its prosecution, Mr. President, you have our warmest good wishes. [Applause.]



PRESIDENT RAYMOND said: And now comes Bowdoin, rich in the inheritance of names that are dear to every American heart, the youngest centenarian in the college world, as barely one year has passed since she attained the distinction of a hundred years of life. We gave her a President, but every college in America is debtor to the alma mater of Longfellow and Hawthorne. Most sincerely do we appreciate the courtesy which has sent from such a distance a representative to bring the greetings of Bowdoin College. We welcome Professor William MacDonald.

SPEECH OF WILLIAM MACDONALD,

Professor in Bowdoin College.

MR. PRESIDENT; Alumni of Union College and Friends: When your President extended a courteous invitation to Bowdoin to be represented at this gathering to-day, he said in his letter to our President, that as Bowdoin had recently passed through a centennial celebration, she would know well how to "sympathize" with Union; and the first thing which I should do at this time is to extend to Union College on behalf of Bowdoin our sincere and profound sympathy.

I count it a great pleasure to be able to be here to-day as a representative of Bowdoin, and to see your centennial exercises passing with such great success. When President Hyde informed me that I had been delegated to represent the college here to-day, I asked him what I should say. His reply was: "Say anything you please, only make it short." I want, therefore, without being known for much speaking, to extend the congratulations of Bowdoin upon the possession by Union College of men who in every department of life have done distinguished service,—men who have been great statesmen, great scholars, great business men, great administrators of affairs. We congratulate you upon the skill, ability, and devotion with which your college is now directed; and we congratulate you—shall I say most of all?—upon the large numbers of your alumni who, without making for themselves great places, without attaining great distinction, without coming here to-day with a long train of honors, have, nevertheless, carried into their lives as citizens, as fathers, as professional men, as public men, those principles of truthfulness and earnestness, of honesty, devotion and manliness, which are the sure foundations of our American life.

It was said the other evening by one of the speakers that in his judgment the American university must stand—I think that was his word—upon the college. Those of us who work in the colleges hope that the American university will never "step" upon the college. [A voice: "Good," and applause.]

We congratulate you upon going into your second century with such reverence and enthusiasm for the past; and I venture to express the hope that, as your new century opens, filled with problems more complicated, more intricate, more taxing and difficult than ever have surrounded the American college before, you may support your administration here, as it puts out its new ideas, its

new methods, its new discoveries, with the same enthusiasm, the same devotion, the same love for Union which you manifest here to-day for your honorable past. [Applause.]



PRESIDENT RAYMOND: Union College has always had a door open toward the South, and a warm hand of greeting for every visitor and traveler from the Land of Chivalry. Where names are honored no words are needed to express our appreciation of the presence of Professor John Randolph Tucker [applause], who comes to us in the name of Washington and Lee University.

SPEECH OF JOHN RANDOLPH TUCKER,

Professor in Washington and Lee University.

MR. PRESIDENT, Trustees, and Alumni of Union College: I thank you, sir, very heartily for the kind way in which you have introduced me to this audience; and I can say that it is with very great pleasure that I stand here to extend my greetings to this old institution at the closing of its first and the opening of its second century of usefulness and distinction. It so happens, I think, in looking around this board and in looking over this audience, that I am well-nigh the oldest man here; and that I heard of Dr. Nott almost before any man here ever heard of him. I am no stranger to Union College; for, nearly sixty years ago, a young man who was a bachelor of arts of this institution taught me the classics and mathematics in a private school in my father's family in Virginia; and I knew then from him the nature and character of Dr. Eliphalet Nott, who presided over this institution at that time. [Applause.] And old Dr. Nott's name has been a kind of household word with me ever

since, and I honor him and honor the university of which he was the illustrious president. I owe something to this institution on another ground. It did me the honor to invite me to address its law students at Albany some years ago, which I had the pleasure of doing; and I come to-day, on behalf of the university of which I am a humble and earnest professor, to extend to you my greetings on this auspicious anniversary. There are several things about your institution which touch my sympathy and strike me as analogous to our own. In the first place you took your first president from Virginia. Dr. John Blair Smith, the first president of Union College in 1795, was taken from old Hampden Sidney College in the State of Virginia, of which he was then president — I believe that is true, Mr. President.

There is also much sympathy between your institution and ours in that, while you are, as we are or profess to be, a deeply religious institution, there is no sectarianism or denominationalism in the polity of either.

There is another thing that I hear about your institution which I sympathize with very greatly, and that is, that instead of multitudinous regulations for the conduct of young men in your institution, you put them upon the platform of honor, personal honor, as the only basis on which the collegian's life can be properly regulated. That is the method of government in our institutions. An appeal to the honor of a young American is the highest appeal that can be made. If he cannot behave himself as a student upon his honor, he cannot come into any of our institutions: that is all there is about that. [Applause.]

Now, Mr. President, as the representative of the only institution south of Mason and Dixon's line here to-day, I do not feel solitary and alone, because there are bonds between you and me which make me feel at home. Let me tell you something of this old institution with which

I am connected, and very briefly. It is now Washington and Lee University; it was old Liberty Hall Academy founded by the Scotch-Irish migration from the Cumberland Valley in Pennsylvania into the Valley of Virginia, between the years 1730 and 1740. They established what they called "Liberty Hall Academy" in the town of Lexington where I live; and at the close of the Revolution, Virginia presented to the father of this country, as an evidence of her affection and esteem and as a reward for his services, fifty thousand dollars of the stock in a great waterway which was to connect the ocean with the Ohio River. True to the instincts of his unique and splendid patriotism, he declined any compensation for his public services. In the eloquent language of Lord Camden on another occasion, "he knew that the price of his work was immortality, and that posterity would pay it"; but he asked that the fifty thousand dollars of stock in this company should be appropriated to Liberty Hall Academy; and Liberty Hall Academy was then incorporated in the year 1788 with that as its only endowment, and was named Washington College after the father of his country. It afterwards received increased endowments from the Society of the Cincinnati, and from a generous citizen, John Robinson. This college continued in operation until the late war between the North and the South, the close of which found it a good deal broken up. The trustees invited to the presidency of the institution General Robert E. Lee, who, putting aside the memory of an illustrious and wonderful military career, assumed the garb of a patriotic citizen of a restored and united country. [Applause.] He consecrated the last five years of his life to instructing the youth of the land by the thousands, who gathered there under his direction, to become the patriotic citizens of a common and undivided country. At his death the college asked for a change of its charter and a change of its name, and united with the name of Wash-

ington the name of Lee under the title of Washington and Lee University.

Whatever differences there may be between us in reference to past events, there is no difference between us on the great subjects which have called us together to-day. Thank God! learning, philosophy and science, religion and morality, have no sectionalism, have no locality; their domicile is everywhere; their home is the world. And we are together to-day shaking hands, not across any chasm, but shaking hands across this festive board, as friends for the elevation of American manhood by the extension of all the educational methods within our reach. In diverse localities we are coöperators in the same movement—you in your locality, we in ours. It is ours, as yours, to train American manhood to be broad, profound, catholic, and generous; to hold up the constitution of our fathers, with all its amendments, as the sheet anchor of the hope of the Union of all these American Commonwealths. We have a government derived from institutional principles; but a government founded on a written constitution, to which every man owes unlimited allegiance. It is ours to train every young American to cling to this constitution of a renewed union with unflinching fidelity, and to make it a power for the maintenance of our American civilization and our constitutional liberties in all their pristine integrity; and to perpetuate them to the generations that are to come; and furthermore to cause it by its splendid example (to paraphrase the eloquent language of Webster) to circle the whole earth, not with the martial strains of any land or any nation, but with the divine strains of glory to God in the highest and on earth peace and good will towards men. [Applause.]

Mr. President, the waning hours of the evening and the limitation that I understood to be upon me, make me desist from any further speaking, except to add that I come to you with greetings from our institution of learn-

ing,—not authorized, because I did not expect to be here, and Washington and Lee did not know I was coming here; but I undertake to say that I convey no more than they would authorize me to convey,—I come with greetings from the universities and colleges of Virginia to you on this auspicious centennial anniversary. We bid you Godspeed in the great work in which we are all engaged, to build up American civilization upon a Christian basis not only for ourselves and our posterity, but as a benefaction to all mankind. [Long applause.]



PRESIDENT RAYMOND: After Washington, what name shall I mention if not Hamilton? The college that perpetuates the name of Alexander Hamilton is represented by Professor Oren Root.

SPEECH OF OREN ROOT,

Professor in Hamilton College.

MR. PRESIDENT and Gentlemen of the Alumni: I thought as I found my way from the hills of Oneida that it was very many years since the messengers from the second station of the Iroquois "Long house" brought their greetings to the others who stood at the eastern gate. It is more than a hundred years since those fleet-footed messengers of the Oneidas brought their greetings to the home of the Mohawks. I have come to-day, putting behind me the wonted joys of my own college commencement that I might bring to you the greetings of Hamilton.

I do not know that I can tell very much of the obligations under which we rest. We shall have a centennial not many years hence, and perhaps, as college ages run,

we are a little too near the age of Union to have had any very marked influence pass from the one to the other. There have been influences, however, and they have been potent in the life of Hamilton College. I can remember but one student who left the halls of Union to come to Hamilton College; but he bore with him the badge and the spirit of his fraternity, and that has been a power in Hamilton College from that day to this. As I look at my friend whom I knew once as Tutor De Remer, and recall his fraternity, I know that Hamilton College has paid the debt. There have been other influences, not a few, but they have been slight. I could tell you of one that undoubtedly would escape the eye of the historian. A little more than forty years ago a Hamilton professor came to your campus. He found on its northern corner the home and the garden of Professor Jackson; and winding through the walks of the garden and among its shadows, the thought came to him of the possibilities for something of the kind that lay in the land just southward of his home. And he went back to that home on the Clinton hills, and there out of his meager professor's salary, he added acre after acre and acre after acre to his ground, and all the time before him was the beautiful suggestion from this beautiful garden, mentioned, I know, again and again in this week of rejoicing; and to-day the garden of Professor Jackson is reproduced as nearly as may be just on the edge of the Hamilton campus. Year by year, through these more than forty years, there have been going out through these gardens the educational influences that, all unseen, and often unrealized, are mightier than we dream in the formation, not so much of scholarship, perhaps, but of character, in our college boys.

I desire, sir, to congratulate you on this hundred years. I have heard it named over and over again as a hundred years *old*. Mr. President, it is not a hundred years old

at all. It is a hundred years *young*, not *old*. There is no such thing as soul-age. I feel sometimes like uttering a protest against what we call a revival of the past. It is because our ears are deaf that there is no singing of the song. It is because we cannot see it, as it softly moves through the shadows.

There is no revival. There is life forever, and always out of the far past, and I do not altogether care whether we know its face or not. I have no particular desire for mummy companionship as it comes out from under the Lybian hills, because I know that to our life that old Egyptian civilization has come along Hebraic and Hellenic lines. Let the dead bury their dead. We have changed it now. Let the dead past bury its dead. Aye! But out of that dead past there has gone always its living self, and let not that be buried! When the living self out of any past is buried, then there come the dark ages, but the life moves on. Do any of us dream that there is less of very life in the questions of Socrates, in the words that come to us from Plato, than rested there when they were first spoken by the Ægean? Their soul was buried in the dark ages, and the schoolmen heaped their questions about them; but the living in that dead past came forth. Such a gathering as this to-day shows that your past is living, that the past of Union is as active as it ever was. I see now and then in the newspapers a note to the effect that "So-and-So" is the oldest living graduate of this or that college. In the broadest and truest sense the oldest living graduate of Union is the first name on its century's roll of graduates, the first man who here received the honors of his scholarly career.

I am glad that there is this loyalty to Union,—glad from my own heart, not only, but glad I know from the heart of Hamilton. It is a grand thing to be loyal,—loyal not to the past of things, but to the soul of things. It is grand, brethren, to be actively loyal; grand to

be joyously loyal; loyal singing; loyal to music, as the sailors on the *Trenton* in the harbor of Samoa. Amid the fury of the hurricane and the madness of the sea, as the great flagship was drifting on the breakers, they ran up the Stars and Stripes to the foremast, while the band struck up the "Star Spangled Banner." That was loyalty, loyalty in the face of death, and it was glad loyalty to music. From knowledge of the years of the past, we can hope for the years to be that the sons of Union shall be loyal.

As I glanced over your centennial catalogue of '94 and '95, I recognized here and there what even my slight knowledge of your great roster told me were the sons of other generations, the far generation, perhaps; and it is our hope that for you there shall be this active loyalty to the soul of things, and that your one hundred years shall lengthen into two hundred years, and that you will still go on and on to an eternal superlative. [Applause.]



PRESIDENT RAYMOND said: Many and strong are the ties which unite us with Amherst. I forbear to mention them as I introduce Professor Anson D. Morse, who speaks to us in the name of Amherst.

SPEECH OF ANSON D. MORSE,

Professor in Amherst College.

MR. PRESIDENT, and Gentlemen of Union: I have listened with interest and approval to the expressions of gratitude to Union which have been so frequent at this gathering; and yet through it all I have felt the conviction that there is no college that owes so great a

debt to Union as Amherst. It is more than twenty years ago that your distinguished alumnus, professor, and president, Dr. Laurens P. Hickok, came to Amherst to make his home there. It is true that he never held an official relationship to the college; but from the day he came to the end of the twenty years which he spent there, he was a powerful factor in its life. I remember well (for it was in my own undergraduate days) the sensation that his coming made. To many of us he seemed the embodiment of philosophy. And those of us who had the privilege of making his personal acquaintance, received from him that very best gift which the young can receive from their elders, namely, an enlargement of ideas and an ennobling of ideals. But the influence of Dr. Hickok on Amherst began earlier and lasted longer than his sojourn with us. More than a dozen years previous to his arrival at Amherst, his kinsman, interpreter, and disciple, our lamented President Seelye, settled at Amherst as professor of mental and moral philosophy; and the system which he taught was the system which Dr. Hickok had elaborated. Whatever else we may say of that system, every Amherst man believes that it is a strong system, and knows that at Amherst it has been strongly and efficiently taught. I believe that it is the simple truth to say that, for more than one third of a century, the influence of this philosophy has entered as a structural element into the mental and moral character of every thoughtful Amherst graduate.

It is, Mr. President, because of this immeasurable service, that our greeting is something very unlike and far superior to a merely formal expression of interest and good will in your centennial. [Applause.]



PRESIDENT RAYMOND then said: The question has doubtless occurred to many, in consideration of the well-known position of the Dutch upon the question of education, Why did not a college appear in the Mohawk Valley as early at least as any college in New England? - The answer is found in the fact that New England colleges began as schools for the training of Christian ministers, because Puritanism had broken away from the Church of England, and so from the great English universities, thus cutting off its candidates for the ministry from the sources of learning in the mother country. Holland, on the other hand, retaining the sympathy and affectionate allegiance of her colonists in America, remained still the fountain from which the Dutch upon this side of the Atlantic supplied their clergy with learning. They either brought their ministers from Holland, or sent their sons to Holland to be educated. When the final separation came between the Dutch at home and the Dutch in America, Rutgers College was organized; and Rutgers College was amply sufficient for many years to fill all the requirements of the Dutch Church. I think that this may explain why there was not a Dutch college in the Mohawk Valley as early as a college anywhere in New England. It is well known that the foundations of Union College were laid by the sons of Holland. That is enough in itself to bring us into closest fellowship with Rutgers College. My own personal relations with Rutgers College have been very intimate, through my graduation at the New Brunswick Theological Seminary, and my ministry for several years in the Reformed (Dutch) Church. On behalf of the college, and, personally, with warm esteem, I greet President Scott, of Rutgers College.

SPEECH OF AUSTIN SCOTT,

President of Rutgers College.

MR. PRESIDENT, Gentlemen of Union: In calling upon Rutgers, whose origin was Dutch, you are getting back to first principles. We have learned lately that the Dutch did it all. We have all read Campbell's book, and know that England is the result of the Dutch, and America is a product of the Dutch. We have now got into the house. Up to this time, Mr. President, you have been on the porch. You have had the neighborly greetings, and it has been very pleasant out there on the porch; but it has been the porch. Now you are in the house. A moment ago when you passed down the line I knew very well what your thought was when you did not sum-

mon the representative of Rutgers in the order marked out upon the roster here. I knew it was because we were the real sister. I knew that, though the flocking in of these gentle maidens to the gossip and talk there on the steps of the veranda was very pleasant, when we got up into our chamber and were taking down our back hair, then we would have all the confidences of sisters. [Convulsive laughter.]

Further than that, Mr. President, when I perceived your evident knowledge of and familiarity with all the forces that have made that that is and that that is to be, to which my honored friend here upon the right has paid such a magnificent tribute, of the strength of America, its educational system and its ideals, I knew all the time when you were showing such familiarity and the usual presidential omniscience,—all the time I knew you were Dutch, sir. [Laughter.] I remembered what a friend of mine said to some students who were coming to be admitted into Michigan University. Instead of saying, “Are you well prepared for the examination in Greek?” he said to one young man, “Do you know Greek?” And the youngster said, “I don’t know Greek, but I have been in contact with it about twelve years.” I remembered that our honored president to-day had passed Rutgers College for several years on his way up the hill to the seminary. And if that were not enough, look at his name and see these two Dutch “V’s” cuddled up there! That which will ever keep in poise the ideal work that the president is to do is to preserve there the balance of the two “V’s”. Spell it always with a “wee”. [Laughter.]

Mr. President, the hour is late. The time warns me that I must only say a word. What shall it be? Yesterday I took a stroll through Captain Jack’s garden, and, so far as the day allowed, toward the confines, if there be such, of your campus, though I take it, it is like

Paddy's rope—the end is cut off. I do not know, sir, why that may not be typical of your college, which stands in that respect as the representative of them all. You have heard here from one and another and another, of how Union College has touched their interests and has fostered their hopes, and you have heard the tribute all around the circle paid to Union. Somehow or other I feel that Union represents the horizon. You remember one of the happiest *mots* in Proctor Knott's Duluth speech was that Duluth was very peculiar in this respect, that it was equidistant from the horizon on all sides. [Laughter.] As I stood last night upon this campus of Union, the thought came to me, and it occurs again to-day as I hear these tributes from all around the circle, Is not Union College the horizon itself? [Applause.]

We cannot pay the debt we all owe, Mr. President, we cannot pay that debt any more than children can pay debts backward to their parents. The only way is to pay them forward, and to take just as good care of our children as our parents have taken of us. So, whatever we have received, and you are learning to know, as I think with all your presidential omniscience you have not known before, in the words that have been recited in your hearing to-day, what is the debt they owe all around the horizon.

In that letter read in your hearing just now, Chancellor MacCracken spoke of the twelve colleges of New York as something like the twelve apostles. It occurred to me at once to name them, and when I thought of the place that this dear college should take, I thought of its appropriate name. You will remember that when the centurion said to St. Paul, "With a great cost obtained I this freedom," St. Paul said in righteous pride, "But I was free born." St. Paul among the colleges, Mr. President, is this College of Union. We have heard that liberty and union

should be one and inseparable. Here, sir, we have it. Liberty presided at Union's birth. Union it is; Union it will be. *Esto perpetua!* [Prolonged applause.]



PRESIDENT RAYMOND: Before announcing the last speaker, I wish to call your attention to the fact that this instrument which I hold in my hand is made from pieces of wood taken from the class elm in the college garden, and from Dr. Nott's three-wheeled chariot. It was popularly supposed in my college days that he went up in the three-wheeled chariot. How did we come by this? [Laughter.]

I wish also to call attention to the fact that Mrs. Raymond and myself will be very glad to see you at our home as you pass from here or the college garden this afternoon. We shall be at home from five o'clock until six, and shall be glad to welcome you.

We might be willing to call Rutgers the real sister, if it were not for Vassar. [Applause and laughter.] Union has shown her regard for the education of women by giving the first President to Elmira College, to Rutgers Female Seminary, to Smith College, and to Vassar College. We are glad to welcome the present President, Dr. Taylor, the successor to the Union President of Vassar College.

SPEECH OF JAMES H. TAYLOR,

President of Vassar College.

MR. PRESIDENT: As befits, I suppose, a man trained in early days in homiletics, I have thought of an appropriate text, and it seems to me that my mind has just lighted upon a proper one: Last of all, the woman! [Laughter.] It was ever thus; at least since that one occasion on which she got ahead of the man in the Garden of Eden; and man has abundantly rewarded her for that one forward step.

I have thought as I have sat here, expecting to be called upon in due time to bring the sympathies of educated

women as a greeting to Union,—I have thought of the fact that all this galaxy of colleges represented here to-day by their special delegates have brought the greetings of those who believe in the education of American manhood; and I stand alone as representing the colleges which have stood from beginning to end for the education of American womanhood. We do not bring our greetings to you, Mr. President, in any apologetic form to-day. We have fought our battle and we have won our victory. The colleges which are represented here to-day have one after another followed in the steps of that victory; they are opening their doors to women, as perhaps Union will. One after another the universities are opening their higher courses to women,—the universities represented on this platform to-day. But it has been a battle, and many of you who are gathered here to-day have seen that battle fought, and have known through what ignorance and through what superstition and through what opposition of all sorts these colleges for women have at last won their way to the front, and deserve to-day, and receive, the respect of all men who know anything of their work and their standards. I do not mean to say that all this opposition has passed away. I do not mean to say, even in this presence, that the time has come when it is not still necessary, here and there, to defend the cause of educated womanhood. It seems a strange and pathetic thing, when you think of it. I have thought, as I have heard several references this afternoon to the struggles of the men of early times in pursuit of an education, of those women, of those mothers, who were behind those struggles, and who sacrificed and wrought, as their fathers sacrificed and wrought, that their sons might be graduates of Union College—women to whom the mere common right of an education was denied, and denied oftentimes in the name of religion itself. It is well, Mr. President, that we have passed beyond the darkness of

those days. It is well that with the growth of this century, with its close for Union to-day, we can say that we stand to-day, not for the education of American manhood, not for the education of American womanhood, but for that which is beneath and above them both, the education of human personality, the right of every soul to develop itself and its powers to their utmost. As Matthew Vassar said, he found that the Creator seemed to have endowed women with the same intellectual attributes with which he had endowed men, and he did not see why she had not the same right to intellectual improvement and cultivation. And yet the world at large has not yet grasped that truth; and in a large proportion, even of our colleges to-day, there is not a full acceptance of all that that means to the future of this and of coming generations.

So I say, Mr. President, that in bringing to you the greetings, as I think I may to-day, of all the women's colleges, we recognize our debt to Union. We bring as those who are laboring with you in the same work and for the same end—we bring our greeting, our sympathy, and our hope for your success. And as I think of the sainted Raymond, that admirable scholar, that man of broad culture, that executive of rare ability who organized Vassar College, I can only hope that the Raymond of Union may have vouchsafed to him the admiration and the praise and the genuine success which have been accorded to the Raymond of Union and of Vassar. [Applause.]

Mr. President, it is too late an hour for me to say more than this word of greeting. Not on behalf of the college which I represent alone, but on behalf of that small company of women's colleges, well endowed, as American colleges go, well officered, progressive in their aims, high in their standards, and successful in their attainments, I bring to you—I have been wondering how I should address you, as I heard one and another speak, and refer to

our *sister* colleges—I bring to you as *our older brother* the greeting of the women's colleges. [Applause.]

[Before the conclusion of the Centennial Banquet the Ivy Exercises had begun at the “Old Elm” in the college garden under the auspices of the Class of 1895. At 5 P. M. a delightful reception was given by President and Mrs. Raymond at the President's residence.]

EVENING SESSION,

Commemorative Addresses and Centennial Poem.

REV. CHARLES D. NOTT, D. D., OF THE CLASS OF 1854,
PRESIDING.



DR. NOTT in opening the exercises of the evening spoke as follows :

THE Autocrat tells us that the wonderful one-horse shay went all to pieces — dust to dust — on its hundredth day. And so it seems with most things earthly — the older they grow the weaker they become. There must be, however, according to the law, exceptions to prove the rule. And all her sons rejoice to-day to believe that dear old Union is one of those exceptions to this rule of decadence.

Though her walls grow gray our alma mater appears to have drunk from the “brook that bounds through Union’s grounds” — whose source is the fabled fountain of perpetual youth ; and the years of her century, instead of marking her decadence, have but enabled her to swing toward her prime — which still lies somewhere on in the years to come.

If the Autocrat knew of but two things that keep their youth — a tree and truth — we have learned of a third, Union College, and we, her living sons, surround her to-

day, thankful for her excellent health, for her comfortable circumstances and proud of her looks, modestly hoping that her sons in the future will be as beautiful and altogether lovely boys as are we who now gather about her on this, the day of her hundredth year.

Colleges, like the men who make them, or the men they make, have their days of trial. Old Union is no exception to this rule. She has had her periods of storm and stress, yet, like Antæus, she never touched the earth but to renew her strength. And now, on the threshold of her second century, they who know her and are best qualified to speak, affirm that at no period of her history has her condition been more sound than at the present. Fortunate in her condition, fortunate in her new president, fortunate in public esteem, and in the number and character of her students, her future is as bright with promise as her past is glorious.

In her sympathies Union College is neither sectarian nor sectional. She owes allegiance to no denomination, and she is as proud of her sons in South Carolina as of those in Massachusetts. Neither was Union College in the past, nor is she in the present, private family property. The old régime of her great president did its work and passed away.

A new order of things has arisen with a new century, and I—almost the last of the Mohicans and representing much of what is left of the tribe—*stat magni nominis umbra*—acknowledge no alumnus more loyal to Union College and her best interests than I am. So then, with love and hope, we bid our alma mater Godspeed as she passes into her second century.

The laws of a State are supposed to be for the good of the people and yet are not always so; for by a well-known law, the people of this State are deprived of the services of the most eminent judges just at the time when, from ripest experience, their powers are at their

best. A man who for fourteen years held the position of a Judge of the Court of Appeals of the State of New York, a station than which none is more honored among us, and who won the highest honors for sound judgment and profound learning, is a student and an alumnus of whom any institution may well be proud; and it affords me great pleasure to present to you to-night such an alumnus of Union College in the person of Judge Danforth. [Applause.]

ADDRESS

BY HON. GEORGE F. DANFORTH, LL. D.

Of the Class of 1840.

SUBJECT: ELIPHALET NOTT.

MR. PRESIDENT: I should feel under very great embarrassment in addressing this assembly, if I had not reason to suppose that the felicity of the occasion and subject upon which our addresses are to be made would so interest an audience in this city that any shortcomings on the part of the speaker would be excused. For that reason, and for that reason alone, I venture to run the risk of criticism and to travel over ground which may be said to be already well trodden. Indeed the events of to-day and yesterday show that the topics upon which I am to address you have already been brought to your attention and my only hope is that I shall neither weaken nor mitigate the effect of that which has already been so well said.

Esteem and honor have to-day been given in large measure to our college: the Regents of the University which wrote its charter have by its Chancellor rehearsed our obedience to its injunctions, representatives of other institutions acknowledge their indebtedness to our example, and all have found reason to congratulate us upon the consequence of this occasion. They have, in earnest and glowing words of estimation, anticipated the tribute

we would pay to him whose whole life was devoted to the creation, growth, and reputation of Union College.

At the risk, therefore, of being censured for traveling again over ground already well trodden, I propose to take advantage of this opportunity to recall some of the reasons for a student's gratitude to his alma mater for benefits received, and his reverence for the man whose wise and efficient guidance made those benefits possible.

Through a happy coincidence of the year with the day,—by the several acts of celebration which at this season engage our attention, and of which this public demonstration is one,—we solemnize at once the first full centenary of years from the foundation of the college, and, on this the one hundred and twenty-second anniversary of the day of his birth, preserve the memory and commemorate the services of one who was not only so gifted by nature as to be capable of shaping Union College, but, by length of life, of leaving it the noblest example of successful administration which academic or collegiate history affords.

It is well and seemly that we do so; for in the long catalogue of those concerning whom some information might reasonably be sought, we find the name of Eliphalet Nott and his stewardship outlined in the latest encyclopedia of names, that of 1894, in lines fewer than the fingers of the hand which turns the page on which it stands.

We there learn that he was an "American educator,—President of Union College," and so far as I can find, the college itself is not otherwise mentioned than as his *arena*, his field of operation.

The record is brief; but on this day, and here, in the midst of the traditions of this city, where for more than half a century he served the college and every interest of education, it means much.

He was not merely an instructor, confined to the books; he was not an author; he did not compose treatises; he

was an educator standing for ideals, in politics, in religion, in all things which concerned men. Though by profession a clergyman and devoted to his calling, he was an exception to the criticism that "clergymen understand the least and take the worst measure of human affairs of all mankind that can write and read." In his lecture-room the two functions were as parts to the whole. He there inculcated high aims, and when he died left a marked impress upon the times.

"It has been," he says, "my endeavor since I have had the care of youth to make *men*, rather than great scholars."

To his class he said: "The folly of most people is they read too much. You should read but little yet analyze each book carefully. Be persuaded to think."

He did not wait for the farewell sermon to deliver his advice and warnings and encouragements to the graduating class. He met it at the door of the class-room and admonished its members: "You are approaching," he says, "that period when you must enter upon the great world, and if you would ever be men you must learn to be so now." He believed that a man got on better with a purpose and a plan, that transition merely is not progress. "As you pass this year," he said to the incoming seniors, "so you will probably pass your lives. Search your own minds, turn your thoughts upon some design, or course of life, that will entertain you with hopes; mark out a laudable course of conduct, so will you go through life acquiring power and influence over men."

"Don't think too much of the slate and pencil, but think a great deal of the sum you are to work out."

But there was not much figurative language. He spoke plainly: "If you spend this year in indolence, and stoop to little, mean, and dirty conduct, it is likely you will continue dirty, mean, and little while you live."

His great object seemed to be the inculcation of such precepts as would induce in the students independence

of thought, fitness for action, and both encouraged by the assurance that the prizes of life would fall into the hand of him who *strove earnestly* after being qualified to receive them. Nor were these precepts left framed into general language alone. They were more than outlines. He called the attention of his pupils to posts of political, professional, and business importance, pointed out the one undisputed truth yet agreed on—that whoever lives must die; that time was running against the occupant of these positions and in favor of the young man, pursuing the one to his departure and helping the other to the goal; that in the nature of things the pulpit becoming vacant must be filled; that justice must have its servants, public offices be cared for; that however good and excellent the constitution of government, none could provide that magistrates or officers necessary to support it, however in themselves good and wise, should continue; and that when they departed they would leave the world much as they found it; that honors, fortunes, places, and employments were yet to be had,—not by all because these objects were fewer in number than those seeking them, but by those who by preparation were best fitted for service. He agreed with Sir William Temple who had found “no talent of so much advantage among men towards their growing great, or rich, as a violent and restless passion and pursuit for one or the other,” and was of his opinion, “that whosoever sets his heart and thoughts wholly upon some one thing must have very little wit or very little luck to fail.”

He insisted that thought was the cause of any ultimate success. His one great object, therefore, was to make his pupils think: “What use is it,” he asks, “that some one else has thought or written and you have read his work without thinking? The time you have thus spent is almost wholly lost.”

He instructed his classes less in the theory than in the

practice of philosophy; taught them how to regulate the operations of their own minds and influence the minds of others; that "of all sorts of instruction, the best is gained from our own thoughts as well as from experience, for though a man may grow learned by another man's thoughts, yet he will grow wise and happy only by his own; that the proper use of other men's thoughts toward those ends is but to serve for one's own reflections." Such, we are assured, was his own habit. Doctor Wayland, at one time his pupil, and afterwards his associate, says of Doctor Nott: "Nothing in books seemed to him of any value unless he had thought it through and tested it by his own power of intellectual analysis." Thus his system was to develop, not to cram.

Addressing the senior class, after referring to the studies which had occupied them in other classes, he says: "Now you come to inquire into the principles of the mind, the causes of the emotions you have seen in it and the manner in which it is moved; this you cannot learn without much reflection."

In dealing with the individual, or with the class, the obtaining a diploma, or an apparent fullness of knowledge without nourishment to the mind, was not at all the object of the teacher. His avowed purpose, declared in the lecture-room, and condensed and reiterated in the most serious and impressive manner to each class as its members were about to separate, was to give the mind, the spirit, and the moral nature of each one of them that inspiration which should enable him when he came into the stress of life to show that he was competent to do the work that he was sent to do. In fine, to him the student was not a child or mere pupil, but a son. On every suitable occasion he urged upon him the adherence to moral principle and the necessity of religion in order to true success in the life that now is as well as in the life which is to come.

At recitations, the exercises in his lecture-room were

brief; the subject in hand was discussed and examined, his own views presented, showing the consequences which flowed from the truth enunciated, and applied it to the various forms of individual, social and political life. He dwelt much upon the difference between character and reputation: what men think you to be; what you really are. The ingenuous student carried away with him these lessons, and felt that gratitude which "every man feels to him who speaks well for the right, who translates truth into language entirely plain and clear."

Concerning oratory he had much to say. His views were instructive, not philosophical. He said to his class: "This man and the other man may tell you, you ought to speak so and so, but I never found any one whose teachings profited. *Eloquence* is purely natural: when excitement or feeling exists, in all nations and in all languages, you will find all eloquent from the little child to the decrepit old man."

Of books I think Dr. Nott talked little. He said: "Tacitus is good; Shakspeare is beyond all; the Bible is the only book that I never found wrong. Its accounts of human nature are all true, according perfectly with the principles of Philosophy, though never treating of it."

He impressed his classes with the idea that every man can be really great if he will trust his own high instinct, think his own thought, and say his own word.

He spoke of a preceding class as "having maintained dignity and an excellent character through their college course," and added, "Although they were in no wise remarkable for their talents, yet some of them will be great and have no small influence, and this in consequence of the manner in which they spent their senior year."

He was careful concerning the *health* of the students, bodily as well as mental: as they did not live according to nature, they must consult reason, and of course adapt their diet and all their habits to their sedentary life.

Students are easily moved to laughter by jokes and

witticisms of the teacher, and occasion was sometimes had before Dr. Nott, who himself thought well of laughter, declaring it to be, as I have been told, "the final cause of health"; but I fancy he rarely laughed himself—certainly not in the presence of his class. The Methodists, he said, lived not so long as other denominations; first because of excessive preaching; second, not enough laughter.

I am well aware that the little sentences and the brief, unconnected members or paragraphs of instruction which I have reproduced, can convey a very faint, if any, impression of the method of Doctor Nott in the class-room.

However it might be at the beginning, before the novelty of the situation had been worn away by the student's interest and curiosity in the manner of this new teacher, before he had sat at his feet many days there was an interchange of minds between teacher and pupil. The probing question of the master was addressed to the pupil, for the ascertainment not so much of his knowledge as his capacity. The discoveries thus made were applied to useful ends—perhaps in the recitation room, perhaps in the students' dormitory, possibly, though after other ventures, in the Doctor's office. But whether on the sidewalk, in room, or office, the whole course of instruction tended to one single result: preparation for the duties of practical life; encouragement for a bold, earnest, uncompromising entrance upon it. Theory without facts palpable and known was evidently a pastime, and wholly foreign to the purpose of the teacher; while practice without a knowledge of principles was a blind mechanism for which he had no use. I do not know that Doctor Nott put in writing his instructions,—perhaps in later years a synopsis,—but in some way or other, apparently without interference or aid from the author, several of his discourses, under the title of "Counsels to Young Men," were put in print—among the number, the sub-

stance, apparently, of several baccalaureate addresses. In these, moral precepts are not lacking; reliance upon God and his holy word enforced, but there was impressed upon the young man that, these observed, submission to the impulse acquired in college would ensure after success even in the most worldly view of life.

It has been said that "there is an American disease, a paralysis of the active faculties, which falls on young men of this country as soon as they have finished their college education, which strips them of all manly aims and bereaves them of animal spirits; so that the noblest youths are in a short time converted into pale caryatides to uphold the temple of conventions," despairing to find other employments, or at least such as will satisfy them. There was small reason for this disorder in the mind of Dr. Nott's pupils. If the disciple had learned anything, it was that the value of college education is not in itself but in what it leads to. He had been taught to do his best, to trust his own convictions, exercise mental independence, rely on personal responsibility and effort.

Notwithstanding all this, there is diffidence and timidity. The master reads the heart of the student and translates it: "As you approach the world," he says, "every place of honor, of confidence, of profit, appears preoccupied; there seems to be no room for action. . . . Believe me," he continues, "it is a deceptive view that you are taking. If all those places of honor, of profit, of confidence, are not already vacant, it is precisely the same to you as if they were so. Death and age are vacating, and will vacate them in time for you to occupy. . . . And all that intelligence and virtue, that active and successful talent which adorns the age, will disappear, and its honored possessors, conducted in succession to their graves, will molder amid sepulchral ashes, forgotten, or remembered only by the monuments of glory they shall have during their transitory life erected. As you advance,"

he says, "the stage will clear before you, and all the honors of state, church, the world, will be committed to you."

He paints, in his address, with glowing colors the possibilities of life and asks: "Are you willing merely to grovel through life; to creep away like unfledged reptiles from their cells, and, buried in obscurity, pass your future years in inglorious sloth till finally, mere excrescences, you perish unnoticed and unlamented?" Then going from selfish considerations to wider fields of usefulness: "You ask," he says, "what can a mere individual hope to accomplish? What!" he exclaims. "Almost any thing he wills to undertake and dares to persevere in. Each of you possesses a capacity for doing either good or evil which human foresight cannot measure nor human power limit." He invoked as illustrations the names of men who had formed a place for themselves in the world's history, and whose thoughts had become embodied in material results: as Cyrus at Babylon, Cæsar at Rome, Constantine at Byzantium, Howard in philanthropy, Sharp, Clarkson, and Lancaster, who had then recently, with very scanty material appliances, introduced a new era in the history of letters, and, he said, "rendered the houses of education like the temples of grace, accessible to the poor." He was himself of great enthusiasm, with abounding love and interest in young men, and gifted with great ingenuity in devising plans both for teaching and governing; the enthusiasm he felt he communicated to the young people of whom he took charge. They submitted to its influence. In the line of his instruction was the declaration, made in their presence as part of his final blessing: "Though I were to exist no longer than those ephemera that sport in the beams of a summer morning, during that short hour I would rather soar with the eagle and leave the record of my flight, and of my fall, among the stars, than creep the gutter with the reptile, and hide my memory and my body together in the dunghill."

He proceeds to show, however, that although man is immortal, yet "upon this little ball and during this momentary life eternity is staked; that hell is merited or heaven won; and this," he says, "is not conjectural, nor is it merely probable, but certain, infallibly certain." Indeed, in his addresses to the members of the college, whether on the last day or the commencement of a term, in chapel or church or lecture-room, he spake to them as persons not only possessed of intellect, capable of thought and affections, but as requiring motive for action, and sought to build up in them a strength of moral purpose, to be directed to self-improvement. He taught that the human spirit owed its emancipation and its progress to the belief that it is connected by an actual bond with its Creator; and on all these subjects his views were presented with earnestness and affection, as from a heart warmed with the subject. He sought in all ways and at all times to make his pupils think of their own characters and future conditions.

I conceive that in nothing I have said can cause be found for the great traditionary reputation which has come to us concerning Dr. Nott. Let me go further and, with short detail, call to mind some of the more tangible acts which furnish a larger justification.

Following learned and expert officials, he entered upon the presidency of Union College at the age of thirty-one years; in the order of his coming being its fourth president. He found the names of few students upon the catalogue, and a short curriculum. At once the number of students increased, the lines of study were enlarged, with each graduating class his fame spread abroad, and soon there came, from different parts of the country, many students. From private and public sources the treasury of the college was enriched. The State became and continued to be its patron. He remained in office until January 29, 1866, when, at the age of ninety-three, and after

an official life of sixty-two years, he died. At that event misfortune seemed to assail the college. It had the usual complement of officers and faculty, and from time to time a president, one succeeding another, little space intervening, and the college, in its uncertainty of leadership, became like a ship tossed by a tempest and left at the mercy of the winds and waves. In 1890 its alumni felt moved to make, if possible, some provision against what appeared to be a fatal emergency. There was at once a revival of interest; meetings of the graduates were called; they were held in many of the principal cities of this State. To that of New York City there came crowds of alumni, representatives of classes covering many years, and able, as by a composite picture, to clothe their teacher with a personality almost adequate, even in the eyes of those who had never seen or had personal knowledge of Doctor Nott, to account for the representation which for so many years had made that name famous.

I draw from that picture as from one taken as it were in the very presence of the subject, and so fill up the narrow outline I have tried to sketch. On that occasion the hearts of the audience were full and turned to the memory of the master. Among them were honor-bearers of distinction in the State and in the nation, eminent physicians, men from the pulpit, the bar, teachers, representatives, men from various classes of the many whom he had taught. The speakers on that occasion testified concerning him, and, as by general consent, every demonstration of affection was echoed by the audience; every mention of his name was followed by applause. "Ah!" said one speaker, himself famous in a neighboring State as a leader among men, "Ah! brothers, we owe his name this applause; but we give him also the silent, grateful homage of our hearts. If yonder door should open, and we could see entering there that majestic presence, that form of manly beauty, with what electric enthusiasm

should we rise to greet him and conduct him to the seat of honor." Said another speaker, then a Bishop of the Church: "How eloquent he was; how skilful, how wise, how gentle, how loving in the management of young men. I have heard," he continued, "I have heard a great many men preach, but such power as Dr. Nott displayed in the pulpit, in his lectures, in the chapel, and in his instructions in the class—such power to move the conscience, to touch the heart, to arouse the loftiest aspirations of the human mind, I have never heard excelled."

So it continued; one after another of his sons declaring, "We, all of us, owe all we are, all we have been, and all we can hope to be, to our loved and loving master." The fact that twenty-four years had passed since his death was unnoticed; the inspiration of his teachings was so felt that the feelings, thoughts, desires, and memories it excited appeared possible only with the outward continuity of life. The room seemed full of expectation, as if the subject of eulogy and extollation had only delayed his coming.

Such are some of the testimonies to his manifest usefulness; the gratitude which he earned, the obligations which he conferred, and the value of his labor as the substantial founder of Union College, the creator of its prestige and its power.

Let me touch upon one other inquiry quite pertinent to our subject. How was the greatness of Dr. Nott achieved? What warrant was there for the lofty estimate put upon his life and labors by his contemporaries?

It is not easy to get at the inner life of any man so as to rate him at his real value, but to do so in any degree we are usually compelled to examine his origin, the social influences to which he was subjected, the effects of education and the general conditions by which at the early periods of life he was surrounded. Such inquiries bring little aid on this occasion.

The saying *Nemo nascitur artifex*, if ever true, has no application to Eliphalet Nott. He at the first opportunity exhibited skill and ability of the most practical kind. He did not acquire it by education as that word is usually interpreted, or by training,—he was no apprentice,—or from example, for in whatever he undertook he went to it as a pioneer; power and facility were born *in* him. He was a preacher, but his fame as such began with the delivery of his first sermon, and was so enlarged and magnified as to make his ministrations desirable in the widest field and in the most influential and devout churches. Guided by no formulated rules of rhetoric, or lessons from the schools, he so improved the occasion of a conspicuous violation of the law of God and man, that his discourse and elegy on the death of Hamilton placed him in the front rank of orators, in the very place where Hamilton himself had stood. His style was equally distinguished for fluency and vigor. Without academic education himself, without useful experience, ignorant of the philosophy of the schools, uninstructed even in the terms and verbiage of the books, he left the ministry at Albany to become president of the college. His predecessors, Smith, Edwards, Maxey, had passed through the academy and college. They possessed the learning of the schools; he had a college honor but no college career; yet, during his official life, he received as candidates for a degree implying culture in the arts and sciences thousands of students, who had from him such advice and direction as promoted their success in life and made them not only his disciples, but, as we have seen, his lovers also. The college was poor; he invoked for it, through the State, large benefactions. He was poor himself, but by his astuteness in business, and his discoveries and scientific inventions, he was able to acquire such fortune as by his gifts enriched the institution.

He wrote but little, was averse to correspondence, put,

so far as the public were enabled to know, few thoughts on paper, left no autobiography, not much material for the writing of a biography by any person, except as it might be gathered from his conduct from youth up.

Indeed, he must be judged by the acts which he originated, by what he did. In his youth there were no striking incidents which distinguished his life from that of other New England boys. There was poverty; there was a pious, wise, affectionate mother. Save these aids, the processes by which he became what he was were inward; the action of a superior mind quite independent of outward advantages. He was a singular and an original person. His life and its achievements, as it seems to me, illustrate the observation of Dr. Channing, that "Whilst the Supreme Being encourages liberally the labors of education by connecting them with many good and almost sure results, still, as if to magnify his own power and to teach men humility and dependence, he often produces with few or no means a strength of intellect and principle, a grace and dignity of character, which the most anxious human culture cannot confer."

The little we know of his lectures excites a desire for more. It is doubtful, however, if at this day they would satisfy our expectations,—without his voice, his earnestness, his idea freshly suggested,—they would lack the persuasive power of the spoken word. So accompanied, his instructions formed an era in college life. They were not put in writing. In this respect he resembled Lycurgus, of whom it is said: "He left none of his laws in writing . . . for what he thought most conducive to the virtue and happiness of a State were principles, interwoven with the manners and breeding of the people."

These would, in his opinion, remain immovable as founded in inclination, and be the strongest and most lasting tie, and the habits produced in the youth would answer in each the purpose of a law-giver.

As for smaller matters, and whatever occasionally varied, it was better, he thought, not to reduce these to a written form and method, but to suffer them to change with the times and to admit of additions and retrenchments at the pleasure of persons so well educated.

And as Lycurgus resolved the whole business of legislation into the bringing up of youth, so, as we have seen, it was the endeavor of Dr. Nott, from the moment he assumed the care of youth, to make *men of* them, rather than scholars.

His method succeeded. He had no forerunner. He followed no precedent. It cannot be said that he set an example for imitation. His method succeeded because it was his method. He had able, faithful instructors under him: I recall with admiration the names of Yates, of Jackson, Proudfit, Taylor,—names dear to students of half a century ago—each had his own sphere, and within it rendered service making more effective the greater influence which followed the relations of their president with his class.

At intervals since that day—how remote it seems—the College has been weary. It has borne heavy burdens. “After the tale of bricks is doubled,” says the proverb, “Moses comes.” The grievous conditions seem to have been endured. Our Moses is already with us; he has declared the law of his administration, and disclosed the “mission of the American college”—to make men fully equipped and competent for the affairs of life.

Again in our alma mater, therefore, shall be proclaimed the “efficacy of ideas,” founded in sovereignty of nature by Eliphalet Nott in 1804, and confirmed by his successor in 1894.

ADDRESS

BY REV. STEALY B. ROSSITER, D.D.

Of the Class of 1865.

SUBJECT: "THE STARRED FACULTY."

ONE HUNDRED AND SIXTY-NINE men have served as presidents, professors, and tutors in the faculty of Union College in the one hundred years of her honored existence.

Some of these names have had frequent mention already. We heard of them on Sunday, Monday, Tuesday, morning and afternoon, and we who adore them cannot mention them too often. That is what we are here for, to repeat these names, to dwell upon them, to kiss them. The spirits of these men are hovering near us; we see them again. It would be worth a year of our monotonous life to sit at their feet again for one dear hour.

Seven of those who acted as presidents, twenty-four of the professors, and forty-six of those who served as tutors are marked on the College rolls with the fatal asterisk. Of these we wish to speak, not with particular mention of them all, but with some sympathetic reference at least; and of some of them with a more detailed remark, as their lives, their work, and their contributions to the thought of the century demand.

Eight of the eleven presidents and fifty-four of the entire number of the faculty have been ministers of the

gospel of Jesus Christ, a sufficient answer to the surmise of many, that when a man believes he puts a partial extinguisher, at least, upon his reason. Union College in its large life stands for character at work in every-day affairs; for learning vitally united to practicalness; for sound judgment; for interest in the things that concern men in the every-day working world, and if it is true that what men gain in college influences, molds, shapes their after careers, then, by the fostering care of Union College, piety has been converted into practical force, and belief in the supernatural has greatly vivified and strengthened the natural in the past one hundred years.

It is a matter of exceeding interest to note the connection of these honored names of the faculty with the various departments of learning, philosophy, mental and moral and natural, with the languages, ancient and modern, with the art of thinking, writing, and speaking, with the sciences, with political economy, engineering, and, in fact, with those things that touch men for practical good, and to know that the work of the College faculty has not been the sowing of seeds in a snow bank, but in fruitful, productive soil.

In Ezekiel's vision we see the river of life issuing from under the portals of the temple of God and becoming a mighty stream, and everything liveth whithersoever the river cometh. So in vision we see issuing from the doors of the college a stream of intelligent and devoted life, which takes its way out among toiling and busy masses of men, which broadens as it flows and which quickens everything it touches. It is impossible to conceive, it is impossible to describe, the effect of one hundred years of refined, intelligent life flowing out upon the world. How great the impact of it upon the ignorance of the surrounding mass! How far-reaching the diffusion of its thought and learned contributions to the life of the people! How certainly must there have been a lift, a refine-

ment, a broadening of view, an elevation of ideals for the whole people! How evidently was the character and zeal of the faculty impressed upon the thousands of young men who came under their instruction, and which lifted them from the field, the factory, the farm, the humble home, into the regions of commerce, of influence, and of sway.

Pleasing would it be to lift each one of these names from the page of the college catalogue, resurrect it for the hour, and hold it up for an instant's observation and words of true valuation. But such reference would consume more than the time allotted to me, and would defeat the wishes of all the dead alumni, that those most honored and loved in life should have the place of particular mention on this great centennial occasion. But while we submit to the wishes of our honored dead, we cannot fail to recognize that these many *inconspicuous* workers, somehow inspired with the same ideals and with the same spirit, somehow—though unconsciously to themselves—working for the same end, wrought honorably and faithfully in their day, and have given to Union College a solidarity and permanence of reputation that has not varied much from the standard set for it by its great and most renowned president, Dr. Eliphalet Nott.

The name of *Yates* is an honored one in our college annals, and appears frequently in the early history of the college. It is selected for our first reference, because Andrew Yates was one of the first professors who filled a prominent chair, and because of the eminent ability of the man himself. He was a graduate of the class of '98, the second class that issued from the fostering care of the young college. He was professor of the Latin and Greek languages ere his college career was fully over; professor of moral philosophy and logic in 1814, continuing some ten years. He was a man of varied accomplishments and wrought well for the institution to which he

had allied himself. His service was given to Union when our alma mater was very humble in her conditions, however vigorous in her ambitions. He served in the ministry of the gospel after he left the professor's chair, and died in 1862.

A name that arose to great eminence in the world was that of Thomas Church Brownell. The boy who began life as little Tommy Brownell ended life as the Rt. Rev. Thomas C. Brownell, D.D., LL. D. He graduated at Union in 1804.

He remained in the college as tutor and professor of belles lettres and moral philosophy,—there was a connection between these things in those old days,—and in 1809 was chosen professor of chemistry and mineralogy. Union at this time was feeling the stimulus of its great president; the class-rooms were crowded with students. Professor Brownell was sent to Europe to secure necessary apparatus and appliances for his department and remained there a year. He added to his other branches of instruction that of rhetoric, which he continued until his separation from the college in 1819.

Meanwhile his deep and serious nature, not satisfied with the duties of the professorship, sought the more spiritual duties of the pastorate. He became a clergyman of the Episcopal Church, and was ordained in Trinity Church in New York City in 1816. His ability, his learning and force of character were widely recognized and he became Bishop of Connecticut in 1819. He had from the first a zeal for the kingdom, and even while a professor in college would perform missionary work in the country round about, and when he became Bishop of Connecticut he entered upon his new duties with great vigor and consecration. He carried along with him his high regard for educational work, and this led him to found Washington, now Trinity, College, Hartford, of which he was the first president and which he served seven years. At

the death of Bishop Chase of Illinois, he became presiding bishop. He contributed a number of valuable books to the reading world, chiefly of a religious character. His was a strong, full, vigorous, widely-extended life. He died in 1865.

Dr. Nott had been only five years president of Union College, when in the fall of 1809 a little New York lad of thirteen years of age came knocking at Union's door. For four years this young and sensitive and naturally able mind felt the inspiration and personal magnetism of the great president. He caught the contagion, the force, the genius of Dr. Nott. If ever one mind was inoculated with the genius of another, that mind was Francis Wayland, and that inoculating personality was Dr. Nott.

He graduated at seventeen years of age, and supposed, in his ignorance of what God had in store for him, he was to be a physician. But in 1816 God and he had a grapple, and he was converted in the good, old way of deep conviction of sin and of entire surrender to God. His toying with the profession of medicine was swept away on the instant, and he began to study for the ministry in Andover Theological Seminary. He was tutor in Union College in 1816 and 1817, professor of mathematics and natural philosophy 1821 to 1826. At the early age of thirty-one he became President of Brown University, the same age as that of Dr. Nott, when he assumed the presidency of Union—another strange coincidence in the lives of these two men. From this time on his life was sending waves of influence out on every side. The whole country felt the effect of his ideas and personality. He became one of the most remarkable educators and preachers of his day. The secret of his own strength, of his strong determining influence upon others, and of his success with young men was his view of moral responsibility. Wherever he found himself, he felt himself

related to existing things, and therefore morally responsible for the removal of evils and the betterment of conditions. He stirred the religious world as it had not been stirred for a long time, by his great sermon on the moral dignity of the missionary enterprise. His books on Moral Science and Intellectual Philosophy struck the same grand chord. His own secret life was urged on by the same noble sense of responsibility. His letters to the ministry were elevating and ennobling. Sixteen volumes issued from his pen, treating of themes of high and deathless importance. He was a man that united great mental power with strong common sense, and both were radiated with the sweet light of a rare spirituality. We of old Union feel as though his life was a torch, lighted from the great torch burning here, to shine in that distant State and repeat the work that was being done here. He was caught up to God in the year 1865.

The name of Potter has been closely and honorably connected with the fortunes of Union College from its early life, and is found among the faculty and in the honored list of its presidents and its board of trustees, and two men bearing that illustrious name take part in these Centennial Exercises. Perhaps no one of them will shine with more enduring fame than that of Alonzo Potter, graduated from Union College in 1818, a class that gave two bishops to the Episcopal Church; tutor from 1819 to 1822; professor of mathematics and natural philosophy from 1822-26; professor of rhetoric and natural philosophy, 1831-45; honorary vice-president, 1847-65, taken to heavenly rewards in that same year. The boys started in early in the former days, for Alonzo Potter entered Union College at the age of fourteen, Tayler Lewis, fourteen, Francis Wayland at the age of thirteen, Isaac Jackson at the age of eighteen, and Gillespie, of Columbia, at fourteen. Potter's entire life was given to the cause of education and religion. He filled many of the professors'

chairs in the College, and as Bishop of Pennsylvania he originated and promoted some of the most excellent and enduring Church charities, and made his life felt in strong, energetic ways along many lines of usefulness.

He left the record of his thinking in a volume on political economy, and one on the evidences of Christianity, and in perhaps the most noted of all, a volume of religious philosophy. So brave and strong a life was worthy of an enduring monument, and that was given to the world in a biography written by Bishop Howe.

The brilliant period of Union College history was from 1826 to 1876, when in its faculty were found such men as Jackson, Pearson, Hickok, Lewis, Gillespie, Peissner, with its grand President marching on before, to be succeeded by one as grand but differently grand, Dr. Hickok. Rarely has it been the privilege of any American college to gather into one corps such a coterie of men, original in thought, bold in discovery, eminent in special fields, setting the standard for thinkers everywhere, and contributing so much valuable, original, and shaping material to the reading and thinking public.

A rare, sweet, kindly life began at Cornwall, Orange Co., N. Y., in the year of our Lord, 1804, when the boy Isaac W. Jackson was born into the world. Every one has his life line, and the life line of this boy was straight from the cradle to the grave, scarcely a sinuosity in it anywhere, and ever on the incline, until it was lost in the pure region of eternal shining and ideal form toward which, during his pilgrimage his eyes were ever turned.

He graduated at Union in 1826, and entered immediately upon the duties of a tutor in the College. From that time until his death, which occurred in 1879, covering a period of fifty-one years, he gave himself to devoted, painstaking, self-denying service of his College, and to rapt, intense study and enjoyment of the laws of God as displayed in optics.

If Dr. Nott may be called the guardian genius of Union College, Professor Jackson may well be called one of its delightful permanences.

The light of his life was as distinct from the life of other members of the faculty as Orion from the other planets of the night, and the odor of his life as different from other lives, as the scent of mignonette from that of roses and violets. Our memory of him is not disturbed by the name of any other claiming a share in our regard. He is, as it were, in a little room by himself, and we often turn aside for friendship's offering.

He was created for mathematics. Even as a boy in old Albany he was noted as a superior mathematician, and in all his years of study he gave the best of himself to this favorite pursuit, and in it found for himself the most exquisite delight. Dr. Hickok in his philosophy sought to reach the region of pure ideas by a process of reasoning. Dr. Jackson was born into that region, and his study was always of the ideal forms unimpaired by their embodiment in physical forms.

Pure mathematics, "so called from their crystal clarity, the science of *certainly*, the divine science, the science of the ever being," to this Dr. Jackson devoted his intellectual life. It was said of the star-gazers of the Orient that some of the light of the resplendent sky was reflected from their faces, and it is true of the star-gazers of the present day. They are not as other men, for a certain purity and serenity and kindliness of mind are theirs.

Professor Jackson reveled in the brightness and mystery of the midnight sky. He knew the rapture of the intricate mathematical problem solved. He saw the marvelous laws of light in all their wonderful action and interplay, and it is safe to say his joy in beholding as in a glass the glory of the Lord was in great part the explanation of his contented, hospitable, kindly life.

He found his true place as professor of the exact sciences, or rather God put him in his true place, but he might have found other and honored places if he had sought them. The fire of the orator and the advocate was in his nature, and he might have risen high in the councils of the State. He did turn from ideal forms and mystic shinings as found in the heavens to the study of horticulture and gardening. He made the desert blossom like a rose. He created a little paradise out of barrenness. He loved the softness and color of the rose-leaf, for these were to him the eternal laws of God at play. He endeavored to embody ideal forms and curves and arches in winding paths and overhanging limbs of trees, in vistas, in surprises to sight and sense. And thus he lived as between two worlds: the world of shining and the world of color.

There is something finer and higher in human nature than scholarship, and that is a gracious selfhood. The kindly man that Professor Jackson was stirs our deepest and tenderest memories. His loves were but the symptoms of a great, deep, affectionate heart. He inspired in his students a tender regard.

We called him captain for some reason not fully known, nor do we want to know, and we remember yet the gleeful way in which we used to respond to his "Fall in, gentlemen; fall in," in our annual procession down College Hill. He must have "form," if he had to carve it out of the boys, though it was ragged form, I fear, as soon as his back was turned. He was a poet in his way. He was a humorist, and well do we recall the little excursions into politics, or literature, or reform, he used to give us in recitation time, with his legs thrown over the arm of his chair, for the day was hot, and optics had no charm for the boys, who had watched the stars on the previous night. He loved dogs and horses and flowers and little children. His heart was kindly, and his occa-

sional sharp speech was a thin disguise to his gentleness of feeling, which we easily saw through. "I remember with remarkable distinctness," says a graduate of '76, "his last public appearance; the quavering voice, the keen eyes, the long white locks of this venerable scholar, and the thrill that passed through my boyish heart as he appeared before us."

A remarkable intellect was given to the world in the birth of Tayler Lewis, in Northumberland, Saratoga County, in the year 1802. Even at the early age of nine his mind began to open and to show its aptitudes and preferences, and at fourteen he knocked for admittance at the doors of Union College. Graduated in 1820, he commenced the study of law, which study of law and the practice of it consumed a period of thirteen years. That period is marked as disclosing a divergence of feeling between his soul and his profession. It was not only distaste for law and its practice that led to his separation from it, but a high sense of personal righteousness. His conscience was a fire within him. It maintained itself at white heat through all his life and never would allow him to compromise, nor to forsake a persecuted class of human beings for the sake of possible and great gains; nor yield a single iota of what he considered to be truth, nor to hesitate to attack traditional interpretation of Scripture which his studies had found to be false, even though he knew that such attack would draw upon himself the bitterest comment and assault. Understand the conscience of this man, and you understand all his life-career, for that was the impelling force back of it all.

Naturally, after his divorce from the law, his activity turned in the direction of teaching, and for the next five years we see him at the head of academies at Waterford and Ogdensburgh. During this period he began to discuss in the weekly papers subjects for the times. An inexhaustible fountain was thus opened for the reading

world, for from this time on he poured forth a constant stream of articles for magazines, reviews, and newspapers, touching themes of practical, literary, national importance, and ending in the remarkable series of articles on the "Sabbath-School Lessons" published in the "Sunday-School Times" of 1876 and 1877.

His professorial career began in 1838 when he became professor of Greek and Latin in the University of New York, in which he continued nine years. His Phi Beta address at the commencement of his alma mater, on the extraordinary title, "Faith the Life of Science," drew the attention of the pedagogic world, and he was offered professorships in different places, but accepted the one in the University of New York.

His first book appeared while occupying this chair—"Plato Against the Atheists," a book for scholars and full of the finest disquisitions in metaphysics and subtle etymologies.

The fullness and power of his great life dates from 1849, when he accepted the professorship of Greek in Union College, and later the chair of Oriental languages and Biblical literature. Always a student, in these days his studiousness became intense and often the morning broke and found him still at his delightful task. Sleep he considered an intrusion, and the solitude and quiet of college vacations were to him periods of the greatest delight. These were the days of his long walks, deep into linguistic lore. This was the period of omnivorous reading and intense literary activity. One book followed another in quick succession, and, in between, articles for magazines appeared in rich profusion. He startled the religious world by his volume, "The Six Days of Creation," but there was no occasion for alarm, for by profound criticism of the Scriptures he antedated the discoveries of geology, and found in the words of the Bible that which was afterwards found in the rocks of the earth.

He was a man of versatile accomplishments and no subject repelled him. He loved to solve the problems of higher mathematics. He ardently loved the stars and would talk of them as of familiar friends. He loved music, would think in music, and long after deafness had shut out the world of sound he would finger the keyboard of a musical instrument in hopes to revive, by association, the delights forbidden him. The sound of the wind through the trees, the singing of the birds, were to him exquisite delight because of the sensitiveness of his soul to all things beautiful. Scholar, patriot, poet, theologian too; God seldom makes a rarer spirit than the one that burned in the fragile frame of Tayler Lewis. Among his latest utterances was this, "I go where all is brightness."

Perhaps the name most honored in the college faculty, next to the ever glorious name of Dr. Eliphalet Nott, is that of Laurens P. Hickok. He was born at Bethel, Conn., in 1798, and graduated at Union College in 1820, in the twenty-second year of his age. He served as pastor over the Congregational Church in Kent and afterward in Litchfield, Conn., and in 1836 was called to the professorship of philosophy in Western Reserve College. He had now reached the position for which, by natural endowment, strong individual preference and singular aptitude, he was particularly fitted. And from this time on his remarkable and muscular intellect laid hold of, in forceful grapple, the most supreme subjects. In these early years he began to lay down the lines of that mighty system of thought which stretched from the ethical obligation of a rose in your buttonhole to the imperatives resting upon the absolute reason. The system grew in his mind from the years of quiet professorship in Western Reserve until it was finished after seventy years of age, in the quiet study at Amherst, whither he had retired, according to a settled plan, in the crowning and completing work of his life, "The Logic of Reason."

You have but to name the titles of his published works,—not to mention numerous and briefer articles contributed to the magazines and reviews of his day, most of which were little excursions off the main line to reach stations of thought and difficulty a little in the interior, and throw upon them the light of an explanation,—to see in what high and difficult altitudes he lived.

“Rational Psychology,” published in 1848, revised in 1861, a transcendental philosophy, which assumes to see, by clear intuition, the necessary conditions of all thinking, and therefore be able to affirm, so things *must* be.

“Moral Science” followed in 1853. The logical order would have been rational psychology, mental philosophy, moral philosophy; but evidently he was influenced by the desire to give the young men under his care as soon as possible a strong, determining word on morals, which would be for them chart and compass in the navigation of the wide sea of personal habits.

“Mental Science” followed in 1854, only a year after. The publication of two such books in two years attested the vast powers of his mind, his well thought-out system, and his immense ability for hard work.

In 1858 he published his “Rational Cosmology,” and in 1872 “Creator and Creation.” The last in a good sense a revision of the former, in which he clearly shows there can be no proof of divine existence by the conclusions of the logical judgment, but only by the clear seeing of the reason. And thus the Creator being clearly perceived, it was not difficult to contemplate how the various forces of nature were originated, and how by their interaction a material universe was builded, and then how life-power was superinduced upon force, and the vegetable and animal kingdoms brought into existence, and how, at last, by the gift of reason, the animal was lifted into the human, and the free, moral, responsible man appeared upon the scene.

In 1872 also appeared his "Humanity Immortal," which is indeed his philosophy applied to human life, free, moral, responsible. It is indeed the theology he taught in the old days at Auburn Seminary, but now perfected and completed and in fine accord with the line of truth presented in revealed Scripture.

In 1874 appeared his last book, "The Logic of Reason." The title itself is as bold as anything he ever did.

Dr. Hickok was a metaphysician, not according to Aristotle's definition of metaphysics, things after physics, but according to the modern idea, things interior to physics. He was a man continually pressing back of the sense phenomena in search of the sub-stans underlying and supporting the sense phenomena. And not content with that, seeking to determine why things are so and not otherwise; and standing, as it were, on the last conclusion of the logical understanding, leaping to the conception of the fixed and necessary conditions in which all things must originate and grow.

He was a theologian. He held the illuminating explanation of fixed decree and free agency, foreknowledge absolute and moral responsibility, as no man in this century; and if he had given himself particularly to theology he would have filled the chair of theology, vacant now for many centuries, and waiting yet for an occupant.

He was a philosopher. With him the endowment of the reason is the differentiation of the animal and the human. It involves conscious selfhood; it has an insight of its own being and activity; it is part of the absolute reason, and therefore knows in itself, and clearly sees, the methods of the divine ratiocination. He was not content with the position of Kepler,— "I think the thoughts of God after him,"—but being vitally connected with the absolute reason, he thought the very thoughts of God, the thoughts that God must have thought, but with such awe-stricken reverence that he was prostrate as well as

exultant; so daring that, if not smitten to the very core of his being with absolute self-surrender, he might have sinned the sin of the great apostate angel.

He was a potency, an intellectual dynamo, a character positive as Gibraltar. He impressed the students strangely and mightily. He bulked large in mind and body. We cannot forget that large, heavy hand that used to descend upon the desk before him and shake it in all its structure, nor the oft-repeated words, "It must be so." We recall the rolling gait, almost a waddle, up the old college hill, and the great gold-headed cane that used to thump the pavement with force sufficient to penetrate it, which hangs now in a student's room in a home in the interior of the State, and that grand, kindly heart, considerate of young men's frailties, tender and helpful towards those who needed aid of any kind. His manly humility, his strong common-sense, his infinite self-control, his gentleness and patience, coupled with his mighty intellect, exalted him to a region where but few men walk, and where by necessity the solitude is great. "Old spiritual worthiness" we used to call him, and the name, given in jest, is perhaps the best title that could be given to so grand and pure a man.

A valuation of the force and weight, and I might add the dimensions, of the college faculty, which should omit the name of William Mitchell Gillespie, would be strangely wanting; so unevenly balanced, that the men who studied under him might well call out for explanation. He was a man different from all the others; a man singular in habit, in reserve, in sensitiveness and in a certain solitariness that he always carried about him. He added a necessary something to the immortal three whose names weave such a halo of brilliancy around the forehead of alma mater. His was a fine, penetrating intellectuality. There was a strain of dissent about him, a sort of reserve of conclusion, a hold of faith not as yet a grip,

but only the faintest kind of a touch, that was piquant and attractive to some minds that felt coerced by the positiveness of Hickok and Lewis. He was born in New York City in 1816, and graduated from Columbia College in 1834. He studied in Europe for many years and returned in 1845, with a mind capable, well-stored, and venturesome. He was immediately called to the chair of civil engineering in Union College, and held his position until his death, which occurred January 1, 1868. His nature was rather cold, but not insensible to beauties of nature, nor unobservant of passing events,—as his book on “Rome as seen by a New Yorker” in 1843 and 1844 can testify,—nor unappreciative of the loyalty and regard of the students. But he was not a man to inspire ardent affection, and triangulation does not conduce to sociability. He walked apart. He was lost in his line of study. His contributions to the science of engineering have been very valuable, and he, like his mighty confrères, was seeking the highest, as his “Philosophy of Mathematics” indicates and his higher surveying abundantly shows.

There are many other names that shine in our sky; some twinkled but for a little time, and some shone on steadily, like the planets of the night.

Thomas Macauley, D.D., LL.D., who served as tutor and as professor of mathematics and natural philosophy for seventeen years.

Robert Proudfit, a sweet, beloved name to many a graduate, who was professor of Greek and Latin languages for thirty-one years, and continued on in kindly sovereign interest over his department for eleven years more, making a continuous service of forty-two years.

Thomas C. Reid, D. D., who served in the high and important chairs of political economy and intellectual philosophy and Latin languages and literature for twenty-five years.

Jonathan Pearson—Pinky Pearson, we used to call him,

and those titles are dearer to us than college degrees—that grave and kindly man, who led us out into the fields and the forests for the study of nature, and while he was found face-deep in the wonder of stamen, pistil, and corolla, the boys played leap-frog behind his back; but be it said once for all, for all students and all the faculty, we loved them none the less but all the more because of our youthful friskiness. He served his alma mater for fifty-one years.

Again the name of Yates. John Austin Yates, D.D., tutor and professor of Oriental literature for twenty-six years.

Peissner, that heroic name, who will be abundantly mentioned when Union College and the army shall be considered.

Benjamin Stanton, connected with the life of the institution, in Union School and Union College for twenty-six years, a scholar in physical build, in mental poise, in wide and varied learning.

And last of all that young and ardent spirit, Professor Isaiah B. Price, well fitted to succeed Professor Jackson in the chair of the exact sciences, who gave such promise of successful career, but was cut off in the prime of life.

These all died in the love of the college they once served, and each contributed according to his ability to the renown and work of alma mater. Union has become a name to conjure by, and it is Union, Union, Union, all along the lines and up the heights and into the future, and the motto of the college is to become the motto of the Universal Church, and the spirit of the college the spirit of the Universal Brotherhood. *So mote it be.*

DR. NOTT said: Some time ago while rummaging through an old literary junk shop in New York, I happened to see a bundle of documents labeled "Union College," and upon examining its contents I found they included a copy of the commencement exercises at this college for 1860, and opposite a certain poem delivered on that occasion there was this marginal note in pencil: "Well written, but faint spoken." The voice that was difficult to hear across this church in 1860 grew in power until it was heard with ease and pleasure not only across many a church, but across the State and across the continent, in journalism and other forms of literary work. It gives me great pleasure to introduce to you the sole proprietor of that voice, who will deliver before us this evening a poem which I am confident will be well written and not faint spoken. [Applause.]

CENTENNIAL POEM

BY WILLIAM H. McELROY, LL.D.

Of the Class of 1860.

THE ROLL-CALL.

As o'er his harp the minstrel bends, though only friends are
 round him,
A certain nervous bashfulness quite threatens to confound him—
'T is so Leander must have felt, his courage down to zero,
When, rising from the Hellespont, he read some rhymes to Hero.

O woman, when we love you most, then most you trouble make
 us,
For you we yearn to do our best and then — our wits forsake us;
So now The Unexpressive She, more dear than any other,
I celebrate with trembling lips — God bless her, she 's our
 mother.

What beacons blaze on memory's coast, as here to-night we rally,
As ever swelling peals of joy ring through the Mohawk Valley;
Should we be dumb the very stones would cry aloud to shame
 us —

List! 't is our mother leads the hymn, the old time *Gaudeamus*.

She sings it, holding high her torch, a sacred torch of learning,
Behold it, as the century ends, well trimmed and brightly
burning:

Hail, blessed torch! and may thy beams, suffused with light
supernal,

Shine more and more till dawns the day, the perfect, the eternal.

We kneel to crave her sovereign grace, with love's impassioned
hunger,

We cry, fond gazing on her face, "You 're ever growing
younger"—

Then Time, the scythe-man, says to Tide, "Let 's halt—'t would
sadly shame us

If we refused to wait for her, who leads the *Gaudeamus*."

For her we spurn the people's rule and glory in our treason—
Up with the garnet, live the Queen, this high Centennial season!
Were all her sister autoocrats as wise, as true, as tender,
The woman question soon were solved—each man would quick
surrender.

She hears us; and across her cheeks the blue blood swiftly
rushes;

She may not take to compliments, but ah, what charming
blushes,

She shakes her head—she knits her brows—she makes as if to
blame us,

And then she strains us to her heart, and murmurs, *Gaudeamus*.

And when, held in her ample lap, she bending proudly o'er us,
We 've fond rehearsed each terrace song—nine cheers with
every chorus,

She cries, while o'er her radiant eyes, a shade of sadness passes,
"Please some one call the roll for me, the roll of all my classes;

"Pray call it loud and call it clear, for oh your mother's eager
To catch the names of all her sons, from alpha to omega;
And if, perchance, some names are blurred, I 'll prompt you, be
dismayed not,

For each is graven on my heart in characters that fade not."

The roll-call reaches from the class, long since caught up to
Heaven,
Which flourished in the antique times of 1797 ;
On to the current, climax class, where dwell the coming sages,
The class of 1895, proud heir of all the ages.

With varied names the roll is writ, with dull ones and with
bright ones,
With names of workers and of drones, of black sheep and of
white ones ;
Of those who loved the classic tongues, of those who took to
statics,
Of those who madly doted on the higher mathematics.

Here are the names of youths who stormed the heights of grand
Parnassus,
Who viewed the world, its men and things, through fancy's
tinted glasses ;
Of those, with pebbles in their mouths, who evermore were
seeking
To learn why old Demosthenes was good at public speaking.

This name—with problems of the soul, its owner loved to
grapple,
The boy was made of martyr stuff—he never flunked from
chapel ;
That name was borne by him, alas, of college rules disdainful,
Whose course so prematurely closed, for reasons rather painful.

Names! names! the strictly orthodox and those who posed as
skeptics
Because—it often happens thus—they were such prime
dyspeptics,
And his who, scorning printed books, paid Nature his
addresses —
Sweet Nature! in a frock of white, blue sash and sun-kissed
tresses.

Our mother follows close the roll, with face of wrapt attention,
With pensive smile and gracious speech she greets each name
 we mention,
But gives no sign, O loving heart, who stupid or who bright
 were,
Which were the truly proper names, who black sheep or who
 white were.

Thus loud and clear and clinging at her knee,
We call the long, long roll from A to Z,
The task completed as we end the call,
And turning tell her, "Mother, that is all."
Her benediction falls—a sacred joy—
On the bowed head of every Union boy:
Those here, those vanished; for up there, I ween,
Her children bend to view this hallowed scene,
And join in spirit with the pageants here
With which we keep this glad red-letter year.
When the last sunset fades from College Hill,
When time is o'er and nature's heart is still,
When earth and sky are shriveled like a scroll,
And the great Master calls the final roll,
Then shall our mother cry on bended knee,
"*Lord, here am I, and those thou gav'st to me.*"

MEMORIAL DAY.

[The exercises of this day included three distinct meetings designed to commemorate the achievements of Union graduates in Patriotic Service, in Professional Life, and in Statesmanship and Politics. The first was held on the College Campus at 8.30 A. M., the second in the tent at 9.30 A. M., and the third in the First Presbyterian Church at 8.00 P. M. The Alumni Banquet was held in Memorial Hall at 1.00 P. M., and the Semi-Centennial of the Engineering School in the tent at 4.00 P. M.]

WEDNESDAY, JUNE TWENTY-SIXTH.

The College in Patriotic Service.

GEN. DANIEL BUTTERFIELD, LL. D., OF THE CLASS OF
1849, PRESIDING.



FLAG-RAISING, WITH ARTILLERY SALUTE.

GENERAL BUTTERFIELD said: The ceremony of this morning is fitting as to locality, since here in the valley of the Mohawk the first flag of the Union was displayed on a battle-field under fire upon the plains of Oriskany, and the first great victory won under that flag echoed the sounds of its guns here from near-by Saratoga.

It is proper, since, beginning with the war of 1812, when the notices posted in the streets and highways of Schenectady and Saratoga counties called for recruits from men of patriotism and valor to enlist under Jonas Holland, an officer of Union College, down through every war on sea or land, from the foundation of this college to date, its sons have rallied under that flag.

It is fitting and proper also, since that manhood which has been instilled and imbibed and inheres in the very walls, paths, and shades of old Union has ever and will, may God grant! rally to uphold, protect, and defend the emblem of our nationality.

Let the flag be raised!¹ and let us greet it—

It is not my province to speak of Union's sons and their work under that flag. That honor, duty, and pleasure is left with the gentleman whom I shall have the honor to present to you. I may not overstep the bounds of my allotted duty, nor trespass upon the preparations of this occasion, by any eulogium or apostrophe to our "old glory." The Fourth of July is coming, and from every corner of the land will echo and reëcho with pride and fervor such sentiments.

As Union College has nobly carried on the work, so gracefully outlined by the orators of last evening, of practical education, of making men of thought and decision of character, I may say that now and here and elsewhere, its sons, quick in the intuitive perception of the thoughts and minds of the people and of duty, see no longer any danger of humiliation to that emblem, save that it comes through the indecision or the want of realization, by some chosen servant of the people, of what that flag means, outside of its glory and its history and its typical character, as the emblem of a nation of free citizens. It means, and it must mean, and shall mean, if the will of the people is obeyed, protection at any cost, in any clime, on any sea or shore, to the just and sacred rights and privileges of every American citizen; protection to their persons, their property, the trade and commerce of the American people as individuals and as a nation.

And it is part of the teachings of this college, by its traditions, its customs, and its spirit, that its sons shall always insist and lead in upholding that principle.

Of what its sons have done in the century of the existence of the college, Major Austin A. Yates, a son of Union, gallant, eloquent, and patriotic, whom I have the pleasure of introducing, will now speak to you. [Cheers.]

¹ At this instant the flag was raised on Memorial Hall as the General waved his hand. It was greeted with cheers and the singing of the "Star-Spangled Banner."

ADDRESS

BY MAJOR AUSTIN A. YATES.

Of the Class of 1854.

Backward, turn backward, old time on your way;
Make us all boys again, just for to-day!

DROP the curtain on this brilliant scene. Reverse the panorama and roll it back from the close to the center of the century. As it rises again, look with calm judgment in these days of peace on the young nation and the old college in the days of war!

The United States in the fifties. The land of the free and the home of the brave! So it was in song and story as we sang and told it. If it was so, then have the great soldiers of Union living, and her greater dead, fought and suffered and died in vain!

The land of the free? The dead beneath us have redeemed the mightiest republican empire of earth from the curse of the Northern doughface and the shame of the Southern slave!

The land of the free, and its highest tribunal presided over by a Northern judge, had declared that there were a million and more among us who, by reason of change of complexion caused by exposure to God's free sun, had no rights which a white man was bound to respect!

The land of the free. In its sunniest half the whistle of the Yankee overseer's whip, the moan of the bereaved

mother at the foot of the auction-block, the hanging of the abolitionist, and the banishment of the school-marm.

In the colder, sterner North, the doughface bending the supple hinges of the knee, that political thrift might follow the demagogue's fawning. Obedience to the infamous Fugitive Slave Law driving the citizen to chasing the African to his fetters. Disobedience to that law stealing him over the underground railroad, our good old Moses, whom I remember in the early fifties as a promising old gentleman of apparently seventy-five, being the first consignment to Dr. Nott, a local director. The lonely abolitionist receiving about as much consideration from Silver-gray and Woolly-head Whigs, Old Hunker and Barnburner Democrats, as a Prohibitionist from Chi Psi, Sig, or Delt—shouting, sometimes dying, for the immortal principle that is to-day the doctrine of the world all around from Russia to Japan. "Wherever God Almighty gives the form of man, whatever may be his complexion, he gives there the feelings and the rights of man."

The land of the brave were we? We were fresh in the recollection of the Mexican war. We had taken up a nasty little quarrel over a line fence on the Rio Grande, that a suit in trespass before a country squire should have settled, and with the strength of a young giant had pounded the life out of a little neighbor republic, held her up like a Western footpad, and robbed her of California and its gold. No wonder that the shameful story has been denounced by the most generous, the most magnanimous, the greatest soldier of his day, Ulysses Grant.

And abroad in the harbor of the barbarian, when the citizen of the land of the brave and the home of the free was insulted, he promptly took his endangered life under the British flag, the flag his father had conquered. Well he might! For there lay there nothing representative of the land of the free and the home of the brave except perhaps a silent man-of-war of the capacity and endur-

ance of a bull-head canal-boat, with a few bric-à-brac cannon, captured in 1812, along the sides, and the Stars and Stripes drooping in appropriate shame from her stern.

In the United States Senate a courteous and accomplished scholar of Harvard, a statesman renowned on both continents, a United States Senator, was clubbed into insensibility from behind, and the assailant rewarded with a gold-headed cane by an admiring constituency. And this was the land of the brave!

Under the flag that waves in triumph, beside the roses that flame in pride, over the graves of Peissner, Strong, Jackson, Newbury, and McConihe, and above the little shelter-tents of the undiscovered dead where in pale sorrow no lily droops, let us thank God that there is another, a greater, because a real, land of the free and home of the brave over which old Union raises the flag of her country to-day!

Union in the last of the fifties. At the very summit of her power and prestige. The third largest graduate list in the land. Its roll of honor the most brilliant in America. They called it Botany Bay. It was a snarl of envy! Its majestic President cared little for the record of the men who came here from other colleges. He wanted no ready-made divines or statesmen or judges. The rougher and coarser the stone, the greater his pride in the intellectual sculpture of which he was a perfect master. A wondrous judge of human nature, with the suavity and, if need be, the sternness of Riche-lieu. More than any man in history I think he resembled the great cardinal. He preferred to carve character and brain with his own unaided skill, and that others had not succeeded never discouraged him. His strength was waning, but the day had not long passed when every State officer of New York was a Union graduate, and Senate and Assembly his children by a large majority.

When it was his will, he controlled the State from the little study where so many of us had been made to swell with pride or to quail with terror. With governors, judges, senators, and men whose names were household words all over the world beside him, his commanding presence in the center of the silk-robed professors, the Commencement stage beggared the dignity and importance of the Supreme Court of the United States.

It was Union College. Union of hearts and union of hands that no disunion of lands for four years has ever severed. Many went from us to the other side. Mistaken? Yes, they should have fought where their vigorous youth was passed, inside Union. But mistaken courage is still courage. Political blunders cannot detract from the splendid heroism that has redeemed in the blood of Union's children all the condemnation that can be visited upon a man who fights with stubborn bravery in the doorway of his home. Many a Union man was a Confederate soldier of untarnished name. No Union man was ever a traitor. And there is a mighty gulf between a traitor and a soldier of his State.

So shake, Johnnie, our hands are outstretched. We remember you well. Fiery, hasty, so sensitive as to wounded honor, a very Harry Hotspur. But brave, true, and generous, the Southerner had no enemies at Union — has no enemies now. Your immortal courage was American courage, your heroism was the honor of Old Union. Here 's our hand. Don't let us be any longer than in the old days in finding that other hand.

In '56 the College Senate and House of Representatives was in the full tide of its power and usefulness. It followed and often preceded the action of the National Congress. A tall, fine-looking, plainly dressed member of the House had attained a commanding position. He was assigned to representation of one of the Southern States. We expected to hear of him again, and we did. Out in

Kansas he had won his way up in the terrible days of the border wars, in the fight for popular sovereignty. He was appointed attorney for the United States to forward the work of an administration that threw its whole influence on the side of the extension of slavery in the Territories. But to all who expected that Alson C. Davis would do a wrong to his countrymen, or be false to his country, he was a bitter disappointment. With all his strong personality he espoused the cause of human liberty throughout the world. He won a splendid battle and made the State that honored him forever free. He was the first of Union men in the struggle, he was a pioneer of the advancing cause that has driven human slavery from the earth. As colonel of volunteers he fought the battle through. We put him on the roll of honor only a little while ago. As a hero in the very van of the mighty struggle, we lay on the grave of Colonel Davis the honors Old Union would gladly strew at his feet.

The war sadly broke up Union. She was a divided college, but excepting those who went to their homes on the secession of their States, she was intensely loyal. The martial spirit was strong within her. Before the gun of Sumter had ceased, the sullen echo that was the signal of the death of peace, Captain Jack's son, then Inspector-General of the State, went promptly at the head of a splendid regiment that the prestige of his name quickly enlisted. As handsome and gallant a soldier as the war produced, his superb presence and ringing command attracted the attention of all as he marched to Bull Run, the melancholy beginning of an unprepared people. He fought with the determined heroism of a veteran. The son of Captain Jack was of fighting stock. He returned to Washington to die a long and lingering death of restless fever, fading away till he looked so like death in life that they know not when he died. The war had come home to Union, and they laid Colonel William A. Jackson

in yonder valley, beneath the granite block that proudly marks the resting-place of the first of Union's immortal dead.

In the old Givens Hotel a brevet second lieutenant, U. S. A., in '60 sat among us in all the glory of his glittering uniform. We looked at him with hushed interest. The mutter of the coming storm was in the Southern sky, its very shadow in the air. A mighty good fellow who left us for the front. I never saw him again. We read of Captain Strong, of Major Strong, of Colonel Strong, as he rose with promotion for gallantry; and then we read of the charge of General Strong, of his heroic death as he fell at the foot of the flagstaff at Wagner. Only a lad, and the story of his bravery was sounding through the world!

But the martial spirit was alive at Union. Daily the College Zouaves drilled and marched. At their head a tall, slight, but wiry and muscular German, a soldier by education and experience, of ripe culture and courtly manners, the companion of Schurz, a professor at Union. A beautiful company, those College Zouaves, as they marched through the streets of Schenectady. An insubordinate company; for, when the command was "guide right" and the girl was on the other side of the street, Captain Peissner got left. So did the girl, for the call was to other arms than hers. Very gay the College Zouaves in their red, white, and blue. But the sullen roar of battle, resounding with increasing volume, broke up the holiday parade of the College Zouaves. It meant no more picnics, no more smiling faces at the windows, no more balls at night. It meant to many the bivouac instead of the picnic, the hardtack instead of the strawberry ice, the skulking sharp-shooter instead of the girl's smiling face, the lonely picket instead of the music and the dancing feet. It meant another and ghastlier red, white, and blue—the red blood ebbing from the heart, the

white face upturned to the sky, the blue coat spread on the sentry line. It meant all this and more to their commander. Three men of Union in the awful carnage of May 3 at Chancellorsville stood by the flag deserted by all but themselves. Three men of Union called on the flying hosts to rally. But the three men of Union stood alone. Two fell dead in their stubborn valor. The other, a son of Tayler Lewis, dropped with a shattered arm. Stonewall Jackson's men tenderly raised the dead and sent them through the lines that stood with uncovered heads as the last of General Peissner and Captain Schwerin went by. The war was home to Union then, writing fast on the list of her deathless names.

For two years Union was in control of the entire operations of the Federal army. Henry Wager Halleck was commanding the armies of the United States, General James B. Duane was engineer-in-chief of the Army of the Potomac. The Secretary of State was William H. Seward. Halleck's management was not brilliant, and it has been severely criticized. The great Premier has been the target of those who know little of the situation at that day. The marvelous aftersight, always infallible as it is cheap, perpetually commenting on the impossible foresight, tires the soldier. Wondrous prophets of the past! Predicters of the bygone! With superb futures behind you! How little you know of that day and generation! Halleck was no slower than the astute Prime Minister, no slower than the patient President, Abraham Lincoln, the Americans' earthly God. "*Festina lente*" was the motto of the hour. The North was honeycombed with traitors—ininitely more dangerous as they were infinitely more contemptible than the brave rebels whom the soldier honors to-day.

Do you remember that when war began in earnest, when at last the command thundered four thousand years ago in behalf of the bondsman, "Let my people go!" was

at last obeyed, the streets of New York ran red with blood, orphans fled from the doors of the flaming asylum, and the African wherever found was swung to the lamp-post? "Festina lente," hasten slowly. Raise high on our roll of honor, in the name of, in loyalty to, our grand new college, the names of Halleck and Seward. Send the soldier down to posterity with Grant and Sherman and Sheridan; the incomparable statesman with Webster and Calhoun, Marcy and Blaine.

Read down the roll, and remember, as I send out the names I find, that the flag we raise to-day floats high because they lie low in death beneath it!

Let the soldier of New York first express his gratitude to the great quartermaster-general of the State who fed and clothed us, watched over us with a fatherly care afterward, the most courtly, accomplished, and graceful President of the United States since the day of Madison, Chester A. Arthur.

All honor to the professor's and bishop's son, of the church militant himself, shot in the breast at Newbern, returning to duty and to battle, marching first into Richmond, Major-General Robert B. Potter.

Hartranft, soldier, statesman, major-general, governor.

General Tibbitts, very near the end and home, falling in battle, closing in death a long and brilliant service.

Sam Barstow, driven from the field by the hand of death, the only power that could take him from the front, to die on the hospital cot.

Colonel John McConihe, sent to his everlasting rest in the trenches of Cold Harbor, found with his head upon his arm, as his chum had seen him when the chapel bell rang.

Captain Samuel Newbury, falling amid the crashing trees, the roaring scream of battle, in the pathless Wilderness.

But there are others. The unsung, but never unhonored; those who wore neither chevron nor stripe, eagle nor star; the grandest patriots of all, the unrewarded privates in the ranks.

And with unfeigned sadness, in sincerest sorrow, Union sends down from its great heart, within the old gray walls, its words of tenderest sympathy to those who mourn their dead in gray. In life they fought, the blue and the gray; in death they are not divided. And the flag we raise floats lovingly, as the sun shines, over all!

Survivors: Union tells me to bid you welcome—come you in butternut or blue. Meredith of the navy, who stood at the mast with Farragut at Mobile; Fred Townsend, Brigadier-General, U. S. A., one of the first to raise the cheers of Union. Douchy, captain of artillery; Major Frank Martindale; Major Fox, whose contribution to the literature of the war has raised a good soldier high in the republic of letters; Colonel Allan H. Jackson, the beloved commander of the 134th; Colonel John Buster Yates, of '52, who verified the destructive name the Delts gave him by painting red, with burning bridges, as colonel of engineers, the march from Atlanta to the sea.

You need not answer, your names are on your country's muster-roll!

And now let the command go down the line! To the highest ranking officer of us all, let the living present arms! Presiding over us, the man who has ridden through shot and shell for every year through the mightiest struggle of the century. The commander of a brigade, a division, and of an army corps, twice wounded and in twenty-eight battles, the chief of staff of the Army of the Potomac, the honored, trusted friend of Lincoln, Sherman, Grant, Sheridan, and Meade, the generous friend of Union, the patron of American culture, of which he is a distinguished ornament—every soldier and son of

Union salutes Major-General Daniel Butterfield, of the Armies of the United States! [Tremendous applause and cheers.]

With malice toward none, with more than charity, in honor to you all, now the final roll-call of the great reconstructed.

Bob Toombs, of Union and of Georgia, great statesman and bad prophet, declared he would call the roll of his slaves beneath the shadow of Bunker Hill. Union will call a nobler roll, that of the unconquerable defeated, beneath the grateful shade of Memorial Hall. General Printop, brave always, honored in defeat. Roy Pierre Antoine, captain of Confederate artillery, before whose guns some of us groveled in the grass. Colonel Hutchinson, of Morgan's cavalry, in front of whose charge we gamboled on the green. Colonel Picot, Lieutenant-Colonel Losee, did you get the worst of it? If you are with us, stay with us; we will give you the best of it now.

All over! No trace or track! Earthwork and embankment and fortress leveled, the rifle-pits closed by the hands of a single generation. All the rancor and bitterness of the strife vanishing and impalpable as the dust and ashes in the casket and the coffin of the blue and the gray. No discord in the song of the land of the free and the home of the brave, no ghastly burlesque now. And when the lips which have spoken to-day shall be voiceless in the grave, and the hand that records the doings of the old college Centennial day pulseless in the tomb, succeeding generations of Union, children in the class-room and on the grand old seat of stone, will hold in lasting remembrance the names of Union's soldier dead! [Applause.]

GENERAL BUTTERFIELD said: Weston Flint, a son of Old Union, of the class of 1860, will close our ceremonies here with four stanzas of poetry for the Old Flag.

MR. FLINT:

THE OLD FLAG.

Fling out the Old Banner, let fold after fold
Enshrine a new glory as each is unfurled ;
Let it speak to our hearts, still as sweet as of old,
The herald of freedom all over the world.

Let it float out in triumph, let it wave overhead,
The noble old ensign, its stripes and its stars ;
It gave us our freedom, o'ershadows our dead,
Gave might to our heroes, makes sacred their scars.

Let it wave in the sunbeams, unfurl in the storm,
Our beacon at morning, our guardian by night,
When Peace shines in splendor athwart her bright form,
Or War's bloody hand holds the standard of might.

Unfurl the Old Banner, its traitors crush down.
Let it still be the banner that covers the brave —
The starry-gemmed banner with glory we own,
'T is too noble a banner for tyrant or slave.

The College in Professional Life.

W. H. HELME MOORE, OF THE CLASS OF 1844, PRESIDING.



Mr. MOORE, on taking the chair, spoke as follows :

BRETHREN, Alumni, Ladies and Gentlemen: Some of the small rivers are associated with large results. For example: Rome on the Tiber, and London on the Thames. We are specially interested these days in Union College and Schenectady on the Mohawk.

Having learned, from legal training and long experience, to admire and love the just principles and clear equities of commercial law, it seems fitting for me to say a few preliminary words on the influence of Union College on commerce and transportation. The lessons here acquired and the studies here pursued which do not appear in any curriculum have been very productive.

Of the early navigation of the Mohawk I need cite only one or two sentences of romance. When the great Indian chieftain, "the Eagle of the Mohawks," stood on the banks of this river and was about departing forever, "a mingled expression of grief and anger passed over his countenance as he watched a loaded boat in its passage down the river. 'The white man carries food to his wife and children and finds them at home. Where is the squaw and papoose of the red man?'" And again: "No light

canoe then shot down the river like a bird upon its wing. The laden boat of the white man alone broke its smooth surface."

The students who came here from the South or from the sea-board and first saw the Mohawk when its waters were low, thought this famous river a very insignificant little stream. They wondered why the bridges over it were built so high; but when they beheld a first-class freshet in midwinter, as the floods came and the river burst its heavy frozen covering, overflowed its banks, swept away barns, bridges, and dwellings, together with huge blocks of ice which went crunching, grinding, and breaking down the stream, there was an object-lesson showing the effects of cold upon commerce and industry over a large part of the world. There was an exhibition of power, teaching in the most eloquent and impressive manner the perils and difficulties which commerce and enterprise have to contend with.

Fifty-two or -three years ago an important legal trial took place in the court-house here in relation to damage caused by the overflow of the Mohawk. Two of the ablest lawyers in the State were engaged, and one Saturday afternoon many of us students listened to their summing up before a jury. Their arguments and eloquence, with some of their telling sentences, have not been forgotten. Two or three years afterward it was my privilege to listen to one of them who was employed to defend the city of New York in the highest court of this State, and likewise to Daniel Webster of Massachusetts, who made the argument against him. Mr. Webster's argument was that the loss occasioned by the blowing up of buildings to stop the great fire of 1835 should be paid for by the city.

A century ago canals were a commercial success in Europe, and were studied and projected here. What delightful sensations the first students and the professors also enjoyed in reading the able debates and State papers

on this subject! And what pleasing anticipations thrilled them as they looked upon this beautiful valley of the Mohawk, and thought of its becoming the great channel of communication between the civilization of the East and the wilderness of the far West! And when these anticipations were realized, and the artillery guns, at right distances apart, firing in quick succession, carried the intelligence that Buffalo was united to New York and the waters of the Great Lakes with the Atlantic Ocean—what rejoicing! And who can now estimate how much this channel contributed to the commercial power and greatness not only of the city of New York, but of the State and our country at large?

When the water-borne vessels through this valley had already accomplished grand results, then came the railroads. You are aware that one of the first in this country was between Albany and Schenectady; and it was appropriately named the Mohawk and Hudson. The tableland between these two valleys was reached by inclined planes with their stationary engines.

For about ten years the plane at Schenectady, within convenient walking-distance from the college, furnished its own instruction. Members of the class of '44 enjoyed it, and watched the construction of the new road around, by which it was superseded.

Three or four railroads concentrated here; and the largest depot the students had ever seen or known was an ornament to the city. But it was a wooden structure, and somewhat more than fifty years ago it was burned, and so quickly that its lessons were studied and have been referred to ever since.

To return to our first thought—there is another small river, which empties into the Caribbean Sea, and which we hope will at no distant day be the location of a ship-canal, with which Union College will be honorably associated—a waterway that shall connect the Atlantic and

the Pacific, and with vast benefit and blessing add to the ocean power of this country and the world.

Thus I have hastily glanced at a single feature of that wonderful progress to which not merely the legal, but all the learned professions stand so closely related.

But not to delay you, my friends, we have as our theme at this time and place, Union College in Professional Life ; and I have great pleasure in presenting to you a gentleman identified with these new ways of navigation, and all the interests which grow from civilization, law, and order, the Hon. J. Newton Fiero, of the class of '67, late President of the New York State Bar Association, who will now address you. [Applause.]

ADDRESS

BY J. NEWTON FIERO,

Of the Class of 1867.

UNION COLLEGE UPON THE BENCH AND AT THE BAR.

“WHY may we not proceed further, and affirm confidently that the profession of the law is to be preferred before all other human professions and sciences, as being most noble for the matter and subject thereof, most necessary for the common and continued use thereof, and most meritorious for the good effects it doth produce in the commonwealth?”

How far Union College has during the first half of the century of her existence given a practical answer to this question, propounded nearly four hundred years ago by Sir John Davy in the preface to his reports, is to be determined by the story of her sons who have devoted their lives to the practice of the law or been called to administer it from the bench. That record we shall give in brief and incomplete manner unworthy of the theme.

A consideration presents itself at the outset which requires a moment's attention. It will be a ground for just criticism as regards the contents of this paper that undue space is devoted to those graduates who have attained distinction by virtue of holding official position, and that very many illustrious men have been passed by who were

ornaments to the bar, in some instances their very names being ignored, in others receiving but scanty mention.

This may arise because the individual opinion of the writer as to the place any alumnus has taken in the minds of the public may not be that which by common consent is accorded him. But the real and only justifiable excuse for thus passing hastily over the names of many who are entitled to be recalled upon an occasion like this lies in the fact that as to lawyers who have never occupied official position the records and even traditions are so scanty as to render it impossible to do justice to their merits or fairly to recall the story of their lives and influence. When to this is added the brief space of time allotted for the preparation of this paper and the necessity for inquiry and research in many directions, it will be fully appreciated that it is not only difficult, but almost impossible to render the proper meed of praise to all the illustrious names to be found upon the roll of graduates of Union at the bar and on the bench.

Still another embarrassment exists in the fact that very many of her illustrious sons are so well known in our own day and in the present generation, that to recall their names would seem to be a work of supererogation, aside from the difficulty of doing justice to those who are still engaged in the active duties of their profession. It has therefore seemed better, with the single exception of one who has passed away, to confine this paper to a record of a few of the leading lawyers and judges who graduated during the first half of that century the completion of which we to-day commemorate.

In the first class graduated from Union we find the names of three clergymen, but not a single lawyer. A marked improvement is found in 1798, which graduated two lawyers; and in 1799 we not only find the bar fully represented, but the bench recognized by the conferring of an honorary degree upon Egbert Benson, then justice

of the Supreme Court, and later judge of the United States Circuit Court.

In that year graduated John Savage, who survived until 1863, receiving from the college the degree of LL. D. in 1829. He was appointed chief justice of the Supreme Court of the State, January 29, 1823; and until 1836 presided over that court, having as associates such eminent jurists as Samuel Nelson, Green C. Bronson, and William L. Marcy. His opinions are to be found in the volumes of Cowen and Wendell, and do credit to his early training.

Samuel A. Foote was a member of the class of 1811, and was admitted to the bar in 1813. After a long and distinguished service at the bar, he became a member of the Court of Appeals in 1851. It was said by Judge Folger, on behalf of the Court of Appeals, at the time of his death in 1878, at the age of eighty-eight: "He was the living link which held in one three successive judicial organizations. He began the practice of the law before any one now sitting on this bench was born, and he continued it in full vigor of mind and body until the day of his death."

In 1818, with Bishops Alonzo Potter and George W. Doane, was graduated Sidney Breese. Taking up his residence in Illinois immediately after graduating, he was almost constantly in official position in that State, discharging public trusts up to the time of his death in 1878, — successively district attorney, reporter of the Supreme Court, senator of the United States, and chief judge of the Supreme Court of Illinois. He is regarded as one of the ablest jurists who has occupied a place upon the bench of that State, possessing a character of great intellectual vigor and absolute independence.

The name of William H. Seward, of 1820, is so thoroughly associated in the mind of every graduate of Union with his record as a statesman, that it seems like trenching upon the ground of others to mention his name in connection with his career at the bar; yet it would be a

manifest injustice to pass by the record of Mr. Seward as a lawyer. That he was eminently successful at the bar as a very young man is a matter which has a basis much more substantial than mere tradition, and none can listen without pleasure to the well-authenticated anecdote illustrating his confidence and courage upon his first argument before Chancellor Walworth in the Court of Chancery. The story is told by one of his friends and admirers as follows:

Seward's manner when he began his argument was that of exceeding diffidence. To add to his embarrassment, the chancellor began to ply him with questions and suggestions. At length, when the questions became too frequent, the young lawyer paused in his argument and took his seat.

"Why do you not proceed with your argument?" was asked in some surprise.

"I beg leave to say," said Seward, "if your honor will permit, that until now I never understood the arguments in the Court of Chancery were conducted in the form of dialogue with the court, and not understanding that practice, I am unwilling to proceed."

"Proceed, sir, proceed with your argument," said the chancellor; "you shall continue it uninterrupted." And no further interruption occurred.

After retiring from the State Senate, Seward's legal career covered a period of little over four years; but during that time the celebrated cases of *The People v. Freeman* and *The People v. Wyatt*, in both of which he appeared for the prisoner, gave him a wide-spread and solid reputation as a lawyer, he having in the latter case interposed, for perhaps the first time, the defense of moral insanity, which has since become so popular, insisting that "persons who are the subjects of natural or congenital derangement are not morally accountable, because, though they may know an act to be wrong, they cannot

refrain from doing it, being irresistibly compelled to its commission."

Mr. Seward's argument to the jury in that case, although unsuccessful, is said by one who was present to have rivaled Erskine's famous defense of Hadfield under a like plea.

Hiram Gray was a member of the class of 1821, and survived until a very recent date, having been a member of the Commission of Appeals appointed under the provisions of the Constitution of 1869, which constituted as such commission four judges of the Court of Appeals then in office, for the purpose of completing the calendar of that court, and authorized the governor to appoint a fifth commissioner.

In the same year was graduated Philo T. Ruggles, who at his death had the distinction of being the oldest living alumnus of the college. Although not distinguished as an advocate, and holding no judicial position, he exercised judicial functions during a period extending over very many years, and relating to matters of the utmost importance, since by virtue of his judicial temperament, thorough knowledge of the law, and inflexible integrity, he was selected alike by courts and litigants as referee to determine controversies involving most important questions of law and fact, as well as very large, varied, and important financial interests.

John A. Lott was of 1823. After holding the office of justice of the Supreme Court, he became a judge of the Court of Appeals in 1869; and upon the organization of the Commission of Appeals was selected as chief commissioner, and continued to act in that capacity during the continuance of the commission and until the completion of the work assigned it under the Constitution.

In 1824 graduated Ira Harris, who not only represented the State with honor in the United States Senate, but

discharged the duties of justice of the Supreme Court under the new Constitution in a singularly felicitous manner, rounding out a successful and honorable career as one of the founders of and lecturers in the Albany Law School, and acting for a brief period as the president of Union College; a man of thoroughly solid attainments who left the impress of his personality upon those with whom he associated at the bar, on the bench, and in the lecture-room, and whose name is one of those the sons of Union delight to honor. His long and honorable career closed in 1875.

Amasa J. Parker, of 1825, who passed away May, 1890, ripe in years and honors, in the eighty-third year of his age, filled a large place in the history of the bar and of the bench of the State. Although for a considerable period — from 1844 to 1855 — he was a justice of the Supreme Court, he is best known and will be remembered most distinctively as a lawyer. The manner of his graduation was unique.

He was only sixteen years of age when he took charge, as principal, of a classical school at Hudson, which he conducted with success. Nearly two years after he had assumed charge of this academy, he learned that the trustees of a rival educational institution at Kinderhook boasted of an advantage enjoyed over the Hudson Academy, in that their principal was a college graduate. Mr. Parker waited until the close of the school year at Hudson, then went to Schenectady. There he was presented to Dr. Nott and Vice-President Potter, afterward Bishop of Pennsylvania. He explained his visit, and said he was there to pass his four years' examination. The faculty approved of the novel application, and the full examination for the four years' course was successfully passed during the week, and he took his diploma with the class of 1825, and, returning to Hudson, sent word

to his friends at Kinderhook that their boasted advantage was no longer good. Subsequently a trustee of Union, he was always loyal to its interests.

In 1851, with Judge Ira Harris, of Union, 1824, and Amos Dean, Union, 1826, he engaged in founding the Albany Law School, and continued as one of its lecturers for a period of nearly twenty years, preparing in the meantime six volumes of reports of criminal cases and assisting in the editing of the fifth edition of the Revised Statutes of the State. He was one of the earliest advocates of law reform. While visiting Europe in 1853, when such reforms were under consideration in England, he addressed the Law Reform Club at its annual meeting, on the invitation of Lord Brougham, explaining the results of his experience on the bench, as to the changes that had been made in this State, more particularly as to the administration of law and equity in the same court.

From 1855 up to the time of his death, Judge Parker was actively engaged in the practice of his profession, and recognized as one of the leaders of the bar of the State, being engaged in many of the most important cases in the State and Federal courts.

Of Amos Dean, 1826, we have spoken in connection with the founding of the Albany Law School in collaboration with two other eminent graduates of Union. This school in 1873 became a part of Union University, and it is very largely to the impetus given under the management of Amos Dean that it early attained a high reputation as a school of law.

William F. Allen, of 1826, was for sixteen years a justice of the Supreme Court, for two terms comptroller of the State, and for eight years a judge of the Court of Appeals. It was well said of him: "He filled a large space in the annals of the State." The qualities which characterized him were said by those who knew him most intimately to have been "a firm, intelligent, and compre-

hensive grasp of the most difficult questions in the law, and the wisdom which he brought to bear upon the solution of legal controversies," as well as the "facility with which he could comprehend and formulate the principles applicable to the most difficult and complicated cases, and, above all, his independence of judicial judgment and fearlessness with which he adhered to and enforced his conviction of the right." It was a well-deserved tribute that "through an extended life he was an honor to his race, to his profession of the law, and to his judicial office."

Rufus W. Peckham, for many years justice of the Supreme Court in the Third Judicial Department, and at the time of his decease in 1873 a member of the Court of Appeals, was of 1827. No more fitting tribute can be paid his memory than that of the memorial handed down at the opening of the court at its first meeting after the disaster by which he came to his death. Chief Judge Church, on behalf of himself and his associates, said: "Judge Peckham has for many years been identified with the judiciary of the State. His judicial career began as a judge of the Supreme Court, to which he was elected in the district where he had spent the whole of his professional life; and the qualities which distinguished him as a judge in that position led to his nomination and election as an associate judge of this court on its organization. His firmness, his learning, and his fearlessness and independence in maintaining his convictions, guided always by a strong sense of justice, which was a distinguishing feature of his character, won the confidence and respect of the bar and bench, and of all with whom he was associated."

Ward Hunt, of 1828, attained to the high dignity and responsibility of associate justice of the United States Supreme Court after having served as associate and chief judge of the Court of Appeals and Commissioner of Appeals.

George F. Comstock, of 1834, came to the bar in 1837, and entered upon the practice of his profession at Syracuse. In 1847 he became a reporter of the Court of Appeals for a term of three years, and in 1856 a judge of the Court of Appeals to fill vacancy; was chief judge of the court, 1860 to 1862. "His opinions are all marked with the stamp of eminent ability, but his reputation as a judge rests chiefly upon his opinions in a few cases which involved the determination of great questions and the evolution and application of principles of permanent value. These opinions he elaborated with the greatest care, and exhibited great logical power, the most discriminating analysis, and profound learning." He practised his profession with marked success after his retirement from the bench, and up to his death in 1892.

John K. Porter, distinguished as an advocate, and bearing a high reputation as a judge of the court of last resort, was of 1837. For many years a member of the leading law firm in the city of Albany, he conducted a very large business as counsel in the higher courts, and achieved a reputation in the argument of causes second to that of no lawyer in the State. For a term of years, beginning with 1865, he was a member of the Court of Appeals; and upon his retirement became the head of one of the leading firms in the city of New York. He was best known to the public by reason of his participation in the action of Tilton against Beecher, in which he won many professional laurels, and to the country at large from having been counsel upon the trial of the assassin Guiteau for the murder of President Garfield. The unremitting labors of this trial, extending over weeks and months, undermined his constitution, and ruined health necessitated his retirement from the bar. He was brilliant, persuasive, and logical as a lawyer; and his opinions are clear, pointed, and concise, indicating a vigorous intellect trained to the duties of the bar and the bench.

His standing with his brethren at the bar is, perhaps, best illustrated by the fact that he was chosen as the first president of the New York State Bar Association upon its organization in 1876, and elected for a second term the following year.

Those in attendance upon these Centennial exercises have listened to a commemorative address from George F. Danforth, of 1840. To those who have had that pleasure it is unnecessary to recall either his vigorous personality or his ability as an orator. To the wider circle of graduates of the college he is known as a loyal son of Union, for whom a successful career at the bar was followed by a term of fourteen years of service in the Court of Appeals, from which he retired, alike to the regret of the bar and bench, only by reason of the constitutional limitation upon the term of his office. He was selected by a unanimous vote of his associates to preside over the deliberations of the commission appointed in 1890 to revise the judiciary article of the Constitution, and did much toward shaping the report which was ultimately substantially adopted by the recent Constitutional Convention.

Hamilton Harris, of 1841, is, perhaps, among all the names mentioned, more especially a representative of the bar as apart from the bench. Nearly all the sons of Union who have been distinguished as lawyers have likewise achieved success as judges. But aside from the office of State Senator, Mr. Harris has held no official position. For very many years he has been closely identified with the history of the bar of the State, and his industry, ability, and learning have been availed of by hundreds of suitors in trial courts and courts of last resort, and no lawyer in the State has a more substantial clientage or is better worthy of its confidence. The easy and deliberate manner of Mr. Harris in the trial courts recalls the anecdotes related of Sir James Scarlett, who was said, during the progress of a trial, to regard the proceedings with

apparent indifference, but, as a fact, giving the closest attention to the salient features, with regard to which his adversary found him a most thoroughly equipped and dangerous adversary. Nothing of fact or law escapes his notice, and in concise and convincing terms, with no attempt at oratory, every point is presented in the clearest and most convincing terms to court and jury. No one has greater pride in his profession or takes greater interest in affairs appertaining to the advancement of the educational interests of the State. Mr. Harris is not a stranger to the delights of literature, and finds relief from most painstaking and successful labor at the bar among the shelves of a carefully selected library.

Orsamus Cole, of the class of 1843, was for many years chief justice of the Supreme Court of Wisconsin, and as such attained a high reputation as a jurist.

Robert Earl, of 1845, retired from a seat upon the bench of the Court of Appeals at the close of 1894, after a continuous judicial service in that court of nearly twenty-five years, having served a longer period in that tribunal than any other judge sitting upon that bench since the organization of the court. Judge Earl was admitted to practice in 1848, and remained at the bar until 1869, serving during that period as county judge of his county. He first took his seat upon the bench of the Court of Appeals in 1870. He later became a member of the Commission of Appeals, and upon the dissolution of that body was again elected a member of the court. He acted as chief judge in 1870 and 1892. His opinions appear in the New York reports, beginning with volume 41 and ending with volume 144, and number over 1400. If published by themselves, it is said they would make about eighteen volumes of the Court of Appeals reports. He has thus impressed himself in a most striking manner upon the development of the law in this State for the

past quarter of a century, since their quality fully equals the quantity.

Upon his retirement from the court the unusual courtesy was extended him of the expression of the views of the judges in an official minute, and their appreciation and that of the bar cannot better be expressed than by an extract from that proceeding. They say: "Especially we shall miss him at the consultation-table, where the capacity to see swiftly, grasp accurately, and hold firmly the rapid succession of facts and doctrines involved in the cases as they pass in review, finds its most useful field of effort. He held his place there, a sentinel never asleep, a patrol always on the alert, a guard not to be eluded; and yet none of us, even when stopped or challenged, ever had reason to regret the manner of the vigilance; for, however earnest the warning or relentless the criticism, there was always kindness and courtesy behind it, and a zeal which fully subordinated pride of opinion to the sound and stable reputation of the court."

John T. Hoffman, of 1846, is best known in other fields than the law. He was, nevertheless, a man of standing at the bar; and as recorder of the city of New York obtained a high reputation for a fearless and independent discharge of his judicial duties.

Eighteen hundred and forty-six graduated Silas W. Sanderson, for some time chief justice of the Supreme Court of California, and who for many years occupied a commanding position at the bar of that State; and William H. King, a lawyer of high standing and reputation in his adopted city of Chicago, where, for a considerable period of time, he was president of the association of the bar of that city.

And here we have arrived at the close of the first half-century, and, with a single exception, leave the record from 1847 to be made up at a later day; not but that a

number of the sons of Union have distinguished themselves at the bar and served faithfully and well upon the bench, but for the reason that we now come to deal more fully with our contemporaries, many of whom have established their reputation, some of whom have it yet to make, and further suggestion might seem invidious.

The exception noted is that of Samuel Hand, of 1851, who passed away, nearly a decade since, at the early age of fifty-three. From 1859, when Mr. Hand located at Albany, his reputation as a lawyer was at once established throughout the State. As a member of the famous firm of Caggar, Porter & Hand, he developed his capacity for work, his methods of thorough preparation, and his ability to grasp and expound intricate questions of law.

Up to the time of his death, except the short interval during which he was a judge of the Court of Appeals in 1878, he was the leading counsel at the bar of that court, a position for which he was admirably fitted not only by his knowledge of the law, but by reason of his ability to grasp complicated facts and to apply legal principles thereto. During these years he served a short period as State reporter, publishing six volumes of the New York reports. Chief Judge Ruger said of him, with the approval of the members of the Court of Appeals: "His most enduring claim to distinction must, we think, rest mainly upon the reputation made by him as an advocate at the bar of this court, where, for nearly a quarter of a century, he occupied a commanding position and was more extensively employed in the argument of cases than any other individual practitioner. The confidence reposed by his clients in his ability was fully justified by the great power and varied resources which he brought to bear in the discharge of his professional engagements, and the success which usually attended his labors. His forensic efforts were always distinguished by thoroughness of preparation, perfect and expert knowledge of the case in hand,

a clear and comprehensive appreciation of the legal questions involved, and of the reason and philosophy of the rules bearing upon them, a logical and felicitous method of arrangement and presentation which enabled him to exhibit in the strongest light the favorable features of his theme, and to anticipate and counteract those of his adversary."

He was the second president of the New York State Bar Association, serving two terms in that capacity.

The roll of lawyers and jurists who graduated from Union during the first half-century of her existence numbers also Alfred Conkling, of 1810, United States minister to Mexico and district judge of the Northern District of New York; John W. Edmonds, of 1816, circuit judge of the First Circuit in 1845, and justice of the Supreme Court in 1847; Josiah Sutherland, of 1824, justice of the Supreme Court in 1857; Enoch H. Rosekrans, of 1826, justice of the Supreme Court, 1855; and William W. Campbell, of 1827, judge of the Superior Court and justice of the Supreme Court.

Eighteen hundred and twenty-six graduated Alexander W. Bradford, commissioner to revise the laws, and surrogate of the county of New York; Hamilton W. Robinson, judge of the New York Common Pleas; and Gilbert M. Speir, judge of the Superior Court.

Eighteen hundred and thirty-three gave to the Supreme Court bench Joseph Mullin and Daniel Pratt; 1835, James C. Smith, for a long term presiding justice in the General Term of the Supreme Court; 1836, Peter S. Danforth and William Fullerton of the Supreme Court bench; 1839, John N. Pettit, circuit judge in Indiana, and Hooper C. Van Vorst of the Common Pleas and Superior Court; 1841, Joseph Potter of the Supreme Court; and 1842, Joseph W. Jackson, justice of the same court.

Union has, therefore, in addition to a brilliant array of lawyers whose name is legion, and whose services at the

bar have been rendered with ability, fidelity, and integrity second to none, seen of her graduates up to 1846, upon the bench, a chief justice of the Supreme Court under the Constitution previous to 1846, three chief judges of the Court of Appeals, eight associate judges of that court, four of the five Commissioners of Appeals; and the list is not complete without the enumeration of numerous judges and justices of superior courts, and three chief justices of the highest courts of other States.

Thus has the college discharged its functions as an educator of the men who are described by the prince of Roman orators as "learned in the laws and that general usage which private persons observe in their intercourse in the community, who can give an answer on any point, can plead and take precautions for their client," and from among whom are selected the magistrates of the commonwealth, whose duties are set forth in the quaint language of Bishop Horne to be, "when he goeth up to the Judgment Seat to put on righteousness as a beautiful robe, and to render his tribunal a fit emblem of that Eternal Throne of which justice and judgment are the habitation."

No one can be better aware than the writer of this paper that justice has not been done to the alumni of Union who have pleaded at the bar or administered justice from the bench. Lack of time, opportunity, and sources of information can alone excuse the shortcomings of which he pleads guilty. He throws himself upon the mercy of the court, craving so light a sentence by way of just criticism as may be compatible with the character of the offense. To have selected from the large number of names of those who have graced the bench, those who might have been deemed most worthy of further mention, would have been a work of difficulty which could have been performed, with justice to those interested, by no expenditure of time or labor. To have selected a few

for fuller mention would have appeared invidious. To have given the record of all might have been tedious. It has therefore been deemed best to leave those names, as well as those of the distinguished members of the bar who have made a reputation for themselves and been an honor to the college, to other annals, in which may be more fully recorded their ability, industry, and integrity.

ADDRESS

BY REV. TEUNIS S. HAMLIN, D. D.,

Of the Class of 1867.

UNION COLLEGE IN THE MINISTRY.

MR. CHAIRMAN and Ladies and Gentlemen: It is one of the infelicities, and perhaps the chief infelicity, of coming so near the close of this long series of addresses, that I must inevitably repeat many of the names which you have already heard, and to the bearers of which you have already paid the tribute of your applause. But over against that infelicity stands the joyful fact, which will be a thorn in the side of my dear friend Fiero, that no name that he mentioned has been pronounced in my hearing before, or had occasion to be pronounced, except the very distinguished name of William Henry Seward.

All the earliest colleges of this country were created for the express purpose of providing for the churches an educated ministry. In most cases the money that started them came from meager clerical salaries, and the nuclei of their libraries were gathered from the shelves of the neighboring pastors. They were established to teach the Bible and the Christian religion quite as much as the classics, scientific studies being comparatively unknown. All their presidents and most of their professors were clergymen. And they were nearly all denominational.

In this respect our college was a distinct advance upon any predecessor. Its name records the historic fact that several religious denominations coöperated in its organization; and in its administration and its students it has always been true to that name. This means, however, not that it has been less religious, but rather more so. Nor has it been less clerical. Of 104 trustees, to 1884, not including ex-officio trustees, 28 were clergymen. Of its 11 presidents and acting presidents to date, 8 have been clergymen, and all full presidents have been such except Webster. Of 130 professors and tutors, to 1884, 55 were ministers of the gospel. All four men in the first class, 1797, entered the ministry. Of some 7500 alumni, 1312 have been, or are, clergymen in all the leading denominations, and 300 of them have received the degree of Doctor of Divinity.

I have been honored with an invitation to speak to you about these 1300 men. Don't get frightened—I am not going to do it. [Laughter.] It is a stupendous task. I cannot even call the roll of their names in the time allotted me. I could not mention even the barest facts about those of them that have reached national or international distinction. I cannot enumerate the academical and ecclesiastical and civil honors that they have won and worn. Nor would either, or all, of these things, if done, give you any conception of “Union College in the Ministry.” A single sentence can state the fact; but to know what it means we must trace the influence of these men in the many thousands of pupils that they have taught; the libraries of books that they have written; the innumerable men and women and children that they have influenced for good in the pulpit and in pastoral work; the institutions of learning that they have founded, and the centers of light that they have created in our own land and in foreign lands; the philanthropies that they have originated or stimulated; the reforms that they

have promoted; the patriotism and all civic virtues that they have cultivated and practised. Nor would these things be adequately represented by mentioning a few of the most brilliant names and their most splendid achievements. Most of these 1300 have lived and worked unheralded; in towns and villages and rural neighborhoods; on narrow incomes and amid many circumscribing conditions; in short, after that inconspicuous fashion that marks nine tenths of the productive and valuable labor of the world. Still all their years and powers have been spent in the service of their fellow-men; in bringing comfort to the sick and dying, hope to the discouraged, salvation to the lost. What humblest of all their parishes could be found where they have not awakened ambition in some young men or women who have become in their turn scholars, teachers, orators, statesmen — the leaders that have molded cities, communities, civilizations? When we remember that most of the masters in business, in the professions, and in official life, have come from the farm or the village; when we consider the meagerness of their childhood, its few glimpses of the world or outlooks on life; when we think that the minister, perhaps, alone of all their acquaintances could talk with them of books, education, history, the world's insatiable demand for men of power and of unselfish ambition; when we see the purpose thus aroused to be something more and better than an ignorant drudge: then we get a suggestion, at least, of the far-reaching influence of the humblest country pastor. Gather, in any of our great centers of power, the men that control business, make laws, shape thought, administer affairs, and ask them where their success had its initiative, and how many of them will say, "In the inspiring counsels and unfailing encouragement of my minister when I was a lad at home"!

Moreover, it is a great thing to be able to say of any 1300 men that their example, as well as their influence,

has been uniformly on the right side. There may be exceptions to this among our clerical alumni; but if so, they are unknown to me. Not all these 1300 have been great scholars or eloquent preachers; many of their names have no place in biographical encyclopedias, and have probably seldom been mentioned in the newspapers. But all of them have been temperate, pure, honest, truthful; good neighbors and good citizens; safely trusted by their fellow-men. And this is a tribute not only to their moral character, but to their general efficiency. It has always been claimed for Union College that it turns out practical men; men of affairs; in the best sense, men of the world. This claim is amply sustained wherever its alumni are found, and nowhere more notably than in the ministry, usually regarded as the least practical of callings. If the superstition still lingers in any mind that clergymen are mere doctrinaires; at home only in the study; incompetent to care for themselves; incapable of understanding the complicated questions of business and politics; very good to give abstract advice, but quite useless for putting it into practice; without executive or administrative talent or aptitude: I know of no better antidote for that superstition than a study of the clerical alumni of this college. If any one thinks of the ministry as primarily a talking, not an acting profession, let him note not only what these men have said, as it is cherished in the memory of thousands, and preserved in pamphlets, reviews, and books, but what have they done, as it is seen in the solid architecture of a multitude of churches and schools and colleges; in millions of dollars of permanent endowments; in many scores of libraries; in the administration of countless philanthropies; wherever, indeed, an educated intellect and a sympathetic heart can find opportunity to benefit mankind.

If, therefore, we select a few from this noble list, and sketch briefly their most notable achievements, it will

not be due to any lack of appreciation of all the rest, but first, to our rigid limits of time and space; and second, to the difficulty, indeed the impossibility, of getting accurate information. If, as a sample, I had here and should read to you a letter I received from that incorrigible man John D. Nott about himself, you would see what troubles I have been through, and I am sure I should have your deep sympathy. It is this selection which is the most embarrassing part of our task. Every hearer will note what seem to him inexcusable omissions and disproportions. To such criticisms there is no answer. One can only aver that he has used his best judgment, without prejudice or partiality, and tried to show fairly the work of Union College in the ministry.

Some classification will be convenient; and we will begin with those clerical alumni *who have devoted their lives principally to teaching*. And here I regret to say that I shall have to refer again to some of those names already mentioned by my friend Dr. Rossiter in his superb address, to which you listened with such rapt attention last night.

Francis Wayland, of the class of 1813, was born in New York city, March 11, 1796, and died in Providence, R. I., September 30, 1865. His father was a clergyman; his mother a woman of "superior mind, accurate and discriminating judgment, and a strong and expansive thirst for knowledge." He pursued his preparatory studies at the Dutchess County Academy at Poughkeepsie, and entered Union in the sophomore class. He took a three years' course in medicine; but when ready to practise, he became a Christian, joined the Baptist Church, and decided to enter the ministry. He studied two years at Andover Theological Seminary, and for four years (1817-21) was a tutor here (at Union College), a period which he pronounced "of great service to him intellectually." His only pastorate followed, five years in the First

Baptist Church of Boston. He was a great preacher, clear, cogent, fervid, and eloquent. His sermon on "The Moral Dignity of the Missionary Enterprise," published in many languages, and very widely circulated, was one of the most potent incentives to modern missions. In 1826 he was recalled to this college as professor of moral philosophy; and early the next year was elected the fourth President of Brown University. Here, during twenty-eight years, his great life-work was done. He took rank with his own instructors, Nott, Leonard Woods, and Moses Stuart. He was a pioneer in introducing into the college course wider scientific studies and the elective system. His text-books, especially on ethics, had, and still have, great currency. He was a leader in organizing the public schools of Providence and of Rhode Island. He was the first president of the American Institute of Instruction. He gave much aid in the founding of free public libraries throughout New England. He was an acknowledged leader in all the affairs of the Baptist denomination. He was a public-spirited citizen. He continued throughout his life to preach the gospel, not only in leading pulpits on great occasions, but especially to his students; and to them not simply in the college chapel, but individually. His aim always was to make Christian scholars.

Henry Philip Tappan, of the class of 1825, was born at Rhinebeck, N. Y., April 18, 1805, and died at Vevey, Switzerland, November 15, 1881. He was of Huguenot and Holland descent, his ancestors having been among the early settlers of the New Netherlands. His father, once in affluent circumstances, had met reverses; and Henry had to make his own way to and through college by teaching. Being graduated here at twenty, he studied theology three years at Auburn, and then became pastor of the Congregational Church at Pittsfield, Mass. He was an admirable preacher and a faithful pastor; but at the end of three years bronchitis compelled him to leave the

pulpit. In 1832 he accepted the chair of intellectual and moral philosophy in the University of the City of New York. For six years he filled this chair with signal ability. For the fourteen years following he gave himself largely to authorship. He reviewed with masterly power Edwards's great work on "The Will," and wrote a treatise on logic, of which Victor Cousin said: "It is equal to any work on this subject that has appeared in Europe." Indeed, his books made him known in every educational center of the Old World, and in 1856 he was elected a corresponding member of the Institute of France. In 1852, at the ripe age of forty-seven, he was called to the presidency of the University of Michigan. That institution had been ten years in existence, but had had no president, the faculty electing one of its own number chairman annually. Speaking before the University Christian Association some years later, Dr. Tappan alludes thus to the sundering of his cherished associations in the East: "Believe me, it was a painful decision for me to make to accept that call, although so honorable, and implying so much public trust. But I saw that I was called for no ordinary purpose, to enter upon no common work. A young, vigorous, free, enlightened, and magnanimous people had laid the foundation of a State university; they were aiming to open for themselves one of the great fountains of civilization, of culture, of refinement, of true national grandeur and prosperity. While leveling the forests and turning up the furrows of the virgin soil to the sunlight, they would enter upon the race of knowledge and beautify and refine their new homes with learning and the liberal arts. It was the charm of this high promise and expectation that drew me here."

Beyond even Francis Wayland, Dr. Tappan had broad and liberal ideas of the place and work of an American university. He thoroughly understood the European

system, and perceived how its best principles might be applied here. He believed the colleges of the East to be weak through having no vital connection with schools of lower grade. So for eleven years he labored with unsparing energy, great wisdom, and magnificent success to unify, enlarge, and make permanent the educational system of the splendid commonwealth of Michigan. Of the result Professor Henry S. Frieze says: "This university, whatever may be its progress towards the highest development, whatever amplitude it may attain in the variety of its departments or the diversity of its learning, will always represent, and can never go beyond, the ideal held out before it by the first president." And President Angell writes: "You can hardly exaggerate our estimate of Dr. Tappan as a thinker and an educator and a leader." To have done such work for an institution that now numbers almost 3000 students is glory enough for any man; but Dr. Tappan did more: he profoundly and permanently influenced the development of education throughout the entire West.

Leonard Woods, of the class of 1827, son of Dr. Wayland's teacher of the same name, was born in Newbury, Mass., November 24, 1807, and died in Boston, December 24, 1878. He studied theology at Andover, and was a resident graduate and tutor there until 1833. He was never a settled pastor, though an exceptionally able and eloquent preacher. Richard Henry Dana, his private pupil, says of him: "At twenty-four he had been the first pupil of Phillips Academy, first in every branch at Union College, foremost man of his period at Andover Seminary, and had published a translation of Knapp's 'Christian Theology,' with a preface and notes, showing profound scholarship." He aided Edward Robinson in editing the "Biblical Repository," and Moses Stuart in preparing his commentary on the Epistle to the Romans. For three years (1834-37) he edited the "Literary

and Theological Review," and for two years was professor of sacred literature at Bangor. Then for twenty-seven years, from 1839-66, he was fourth president of Bowdoin College. Here his great life-work was accomplished. The college flourished under his administration in every way. Many men now of the highest distinction were his pupils, among them Chief Justice Fuller, Senator Frye, ex-Speaker Reed, General Howard, Newman and Egbert C. Smyth. Though great as a teacher, he was even greater as a man. His personality was charming in the highest degree. Professor Park pronounces him "even more remarkable for his conversation than for his public addresses." When in Rome, Gregory XVI. congratulated him upon his "excellent Latin, and the richness of his discourse." The last twelve years of his life were devoted to researches in this country and in Europe relative to the early history of Maine.

Laurens Perseus Hickok (What can I say further of him when I remember what Dr. Rossiter said last night? And yet it is a name which you would be unwilling that I should omit), of the class of 1820, was born at Bethel, Conn., December 29, 1798, and died at Amherst, Mass., May 6, 1888.

He studied theology under private teachers, as was much the custom at that period, and became pastor of the Congregational Church at Kent, Conn., where he remained for five years (1824-29). For an equal period he was pastor at Litchfield, succeeding Lyman Beecher. These ten years were very fruitful. Dr. Hickok's preaching was clear, pungent, and vigorous. He addressed the intellect and the conscience with great power, and the number of conversions, especially of thoughtful men, was very large under his ministry. In his first year at Litchfield upward of a hundred confessed Christ. But he was essentially a theologian and a philosopher. The call to found the department of theology at Western Reserve

College in northern Ohio, while his friend Dr. Beecher was doing a similar work at Cincinnati, was very attractive to him; and for eight years he had the opportunity of laying solid foundations in that new region. For another eight years he taught Christian theology at Auburn, having as pupils many notable men. In 1852 he returned to his alma mater as vice-president and professor of mental and moral science. It had been his lifelong ambition to found a genuine American university, with such ample courses and such an able faculty that our young men, however ambitious for specialized scholarship, need not go abroad to seek it. Dr. Hickok came to Union with the well-grounded hope of doing that great work here; but unforeseen obstacles prevented. For sixteen years, however, he taught and wrote, practically administering the college, and succeeding Dr. Nott as president in 1866. He easily takes rank with the three or four greatest metaphysicians of the age, and with the two or three greatest theologians. His thinking was remarkably profound. The elements of his system were clear to every attentive student; his ultimate reasonings tax the acutest intellect to follow. His beautiful integrity, simplicity, humility; his unfeigned piety; his genuine interest in his pupils, endeared him to every one who fell under his influence. His last years were spent in charming retirement at Amherst, where he worked steadily in revising his text-books and thinking out his system to its conclusions, even after partial blindness had prevented his committing them to paper with his own hand. May I add it was my privilege, year after year, to make an annual visit to Dr. Hickok at Amherst, and he never ceased to express his earnest regard and concern for the welfare of Old Union? (My watch admonishes me that I must turn down many of these pages.)

John Howard Raymond, of the class of 1832, in which he took high honors, was born in New York city, March

7, 1814, and died at Poughkeepsie, August 14, 1878. He studied law at New Haven, but his religious convictions forbade him to enter upon its practice, and in 1834 he entered the Baptist Theological Seminary at Hamilton, N. Y. He drifted at once into teaching, and was never a pastor, though he preached constantly and had especial success in revival work. For ten years he taught rhetoric and English literature with brilliant success at Madison, and for five years filled a similar chair at Rochester University. In 1855 he was selected to organize the Polytechnic Institute in Brooklyn, in which work he spent ten laborious and fruitful years, evincing the highest order of originality in conception and thoroughness in method. His success here led to his being chosen in 1865 to continue, as its second president (practically its first) the organization of Vassar College. Here he did the work of a pioneer in equipping a great institution for the higher education of women. In the thirteen years of his incumbency he placed Vassar side by side with the older colleges for men. Meanwhile he taught mental and moral philosophy, and made a deep impression upon his pupils. He sacrificed his life in his devotion to Vassar, which is his enduring monument.

Lauremus Clark Seelye, of the class of 1857, was born at Bethel, Conn., September 20, 1837. He studied theology at Andover, and afterward at Berlin and Heidelberg.

His only pastorate was for two years over the North Congregational Church of Springfield, Mass., whence he was called to the professorship of English literature and oratory at Amherst. After eight years of efficient work here, he was chosen as organizer and first president of Smith College at Northampton. His twenty-two years there have been brilliantly successful. If Dr. Raymond provided the higher education for women at Vassar, Dr. Seelye has provided the highest at Smith. Its courses

of study rank with those of our best universities, and its work leaves nothing to be desired in point of thoroughness. When such an institution was projected there was wide-spread doubt as to its feasibility. Even so experienced an educator as Dr. Hickok questioned whether students could be found qualified to enter. But Dr. Seelye's faith in the desire and demand for such education by women, and in their ability to receive it, has been splendidly vindicated.

Joseph Alden, of the class of 1829, a lineal descendant in the sixth generation of John Alden of the *Mayflower*, was born at Cairo, Greene County, N. Y., January 4, 1807, and died in New York city, August 30, 1885. He studied theology for two years at Princeton Seminary, and was for two years tutor in Princeton College. His only pastorate was over the Congregational Church at Williamstown, Mass., where he made a deep impression by both mental and spiritual power. A failing voice disqualified him for the pulpit, and he became professor of rhetoric and political economy in Williams College, ranking next to the great President Hopkins in influence over the students. After seventeen years he was called, in 1852, to the chair of mental and moral philosophy in Lafayette College, and five years later to the presidency of Jefferson. After five years here, and some two years devoted to literary labor, he became president of the State Normal School at Albany, and rounded out his life with fifteen very busy and fruitful years of teaching teachers. He had a genius for teaching, aiming principally at the intellectual development of his pupils, having no rigid methods, but studying each individually, and adapting his work to personal traits and needs. Dr. Alden was a prolific author, the number of his titles reaching seventy-six, and his books covering a very wide range of themes. Not a few of his writings are of permanent value.

Ransom Bethune Welch, of the class of 1846, was born

in the town of Greenville, Greene County, N. Y., January 27, 1824, and died at the Healing Springs, Va., June 29, 1890. He was of Holland blood. From early boyhood he made his own way in the world, beginning at sixteen to teach district schools. Thus he passed with honors through academy and college. He studied theology at Andover under Dr. Park, and at Auburn under Dr. Hickok. Frail health disabled him for the arduous labor and incessant strain of permanent pastoral work. His three years at Catskill was his longest settlement; here he did brilliant as well as faithful service, but it took five years to recuperate. Those years, however, were not spent in idleness. He read widely, and wrote largely for newspapers and reviews. In 1866 he returned to his Alma Mater as professor of rhetoric, logic, and English literature. He filled this chair nobly for ten years, meanwhile producing a masterly volume on "Faith and Modern Thought." In 1876 he succeeded to the chair of his teacher and friend Dr. Hickok as professor of Christian theology at Auburn. To this great place and work the last fourteen years of his life were given. His theology was Christocentric, irenic, constructive. He held both the respect and the love of his students. His fit monument is the Welch Hall at Auburn, to build which he left a bequest of \$36,000.

John Williamson Nevin, of the class of 1821, was born near Strasburg, Franklin County, Pa., February 20, 1803, and died at Lancaster, Pa., June 6, 1886. He was of Scotch-Irish descent. As a student at Princeton Seminary he distinguished himself in Oriental scholarship, and for two years taught Hebrew as a substitute for Dr. Charles Hodge, who was studying in Europe. From 1829 to 1840 he was professor of biblical literature in the Western Seminary at Allegheny; and for thirteen years in the German Reformed Seminary at Mercersburg. Here he was associated with Dr. Philip Schaff, the two

men adding greatly to the fame and power of the institution. Dr. Nevin was a remarkable thinker and teacher, and left an indelible impress on his pupils. Side by side with this professorship he held for twelve years the presidency of Marshall College at Mercersburg; for four years edited the "Mercersburg Review"; and published a large number of theological works, many of them of intrinsic and permanent value.

George Washington Eaton, of the class of 1829, was born at Huntington, Pa., July 3, 1804, and died at Hamilton, N. Y., August 3, 1872. He took no regular theological course, and was never a pastor, though ordained to the Baptist ministry. He was an able and effective preacher, and his paramount interest was the education of young men for the ministry. For thirty-eight years his labors were given to what is now Colgate University, as professor of mathematics and natural philosophy, of ecclesiastical and civil history, of intellectual and moral philosophy, of systematic theology, and as president of both the seminary and the university. His personal influence among students and alumni was extraordinary, and his memory is cherished with peculiar affection.

Silas Totten, of the class of 1830, was born in Schoharie County, N. Y., March 26, 1804, and died at Lexington, Ky., October 7, 1873. He was ordained to the Protestant Episcopal ministry by Bishop Brownell in 1833. The same year he was elected professor of mathematics and natural philosophy in Trinity College, Hartford, Conn., and from 1837-48 was its third president. The college prospered greatly during his administration: Brownell Hall was built, the library and endowments were increased, and a chapter of the Phi Beta Kappa was created, of which he was the first president. For eleven years (1848-59) Dr. Totten was professor of belles-lettres at William and Mary College, Virginia; and for five years chancellor of the University of Iowa. His only rectorship

was for two years at Decatur, Ill., after which he resumed teaching in 1866 at Lexington, Ky.

Roswell Park, of the class of 1831, was born at Lebanon, Conn., October 1, 1807, and died at Ravenswood, Ill., July 10, 1869. While a sophomore at Hamilton College he received a cadetship at West Point, where he was graduated in 1831 at the head of his class, performing the feat which Mr. Fiero a few moments ago described as performed by his friend Judge Amasa J. Parker. He had found time for classical studies, and a brief period of labor at Union entitled him to his B. A. He was made lieutenant in the engineer corps, and did excellent work at Newport, Boston, and the Delaware Breakwater. For six years he was professor of natural philosophy and chemistry in the University of Pennsylvania. In 1842 he resigned, studied theology at Burlington, N. J., and was ordained to the Protestant Episcopal ministry. He founded a private school for boys at Pomfret, Conn., and carried it on very successfully till 1852. The next year he was called to become the founder and first president of Racine College, Wis. With this work for ten years he combined the rectorship of a parish. He had calls to the presidency of various other institutions, among them Norwich University. He was a pioneer in introducing scientific courses into the college curriculum, and was one of the original members of the American Association for the Advancement of Science. His "Pantology" was one of the earliest efforts in this country to summarize and classify knowledge in encyclopedic form.

Erastus Darwin McMaster, of the class of 1827, was born at Mercer Village, Mercer County, Pa., February 4, 1806, and died at Chicago, December 10, 1866. He studied theology under his father. After a seven years' pastorate at Ballston, N. Y., he was called to be the second president of Hanover College. He found the institution feeble

in every way, but led it to a career of prosperity, which was checked, however, by the unfortunate attempt to remove it to the neighboring city of Madison. For four years he was president of Miami University, Oxford, Ohio, and for eight years professor of systematic theology at New Albany, Ind. He died six months after assuming the same chair in the Northwestern Seminary at Chicago.

John Ludlow, of the class of 1814, was born at Acquackanonk, N. J., December 13, 1793, and died at New Brunswick, N. J., September 8, 1857. He was of English and Dutch descent. He led his class in college, and having remained as a tutor for one year, studied theology at New Brunswick. In 1817 he settled over the Dutch Reformed Church of that city, and soon became known for his learning and eloquence. In 1823 he became pastor of the historic First Reformed (Dutch) Church of Albany, and served it brilliantly for eleven years. In 1834 he was chosen seventh provost of the University of Pennsylvania. His administration of eighteen years was highly vigorous and successful. He permanently revived the law school, and broadened the university in every direction. He preached almost constantly, and lectured before the Athenian Institute, the Mercantile Library Association, and the Smithsonian Institution. The last five years of his life were spent in teaching ecclesiastical history and church government at New Brunswick.

Henry White, of the class of 1824, was born at Durham, N. Y., June 19, 1800, and died in New York city, August 25, 1850. His early years were spent working on the farm and attending the district schools, and from seventeen onward in teaching. He distinguished himself in college, especially in mathematics and philosophy. He studied theology at Princeton; labored in the South for the American Bible Society for two years; and in 1828 was called to the Allen Street Presbyterian Church of New York city. He was a lucid and strong preacher,

avoiding speculations, and dwelling on revealed truths. He won the respect and confidence of the metropolis to an unusual degree. He was one of the founders of the Union Theological Seminary, and its first professor of theology. Here he worked uninterruptedly for fourteen years. Indeed, he overtaxed a slight frame already impaired by obstinate dyspepsia, and dying at the early age of fifty, exclaimed, "I am a victim of overwork." He did much to shape the broad, irenic, comprehensive policy that marks Union Theological Seminary.

Robert Raikes Raymond, of the class of 1837, was born in New York city, November 2, 1817, and died at Brooklyn, N. Y., November 16, 1888. While in college his father failed in business, and the son supported himself by writing for the press. After graduation he continued newspaper work in Philadelphia and Cincinnati; taught a private school; and read law in the office of Salmon P. Chase. When beginning to practise he felt himself called to the ministry, and studied theology for two years at Madison University. He held Baptist pastorates at Hartford, Conn., and at Syracuse, N. Y. In this latter city he was a most eloquent and effective advocate of freedom as against the recently enacted fugitive-slave law. In the Presidential campaign of 1856 he wrote the famous song, to the tune of the "Marseillaise," whose chorus thrilled the country from east to west:

Free press, free speech, free soil, free men,
Frémont and victory!

In 1857 Dr. Raymond joined his brother John Howard as professor of English literature and rhetoric at the Brooklyn Polytechnic. Here and in the Boston School of Oratory (of which he was the head), in his Shakspeare class and his dramatic readings, and with a great number of private pupils, he distinctly elevated and advanced the art of public speech in America.

Eliphalet Nott Potter, of the class of 1861, was born at Schenectady, N. Y., September 20, 1836. He is the son of Bishop Alonzo Potter, and has eight brothers, all of whom, like himself, have gained eminence. He studied theology at the Berkeley Divinity School; did effective mission work in the Lehigh Valley; was a chaplain in the Civil War; was the first professor of the Lehigh University; and in 1869 became rector of St. Paul's, Troy, N. Y. In 1871 he became president of Union College, which, under his administration, became Union University in 1873. [Applause.] For thirteen years he filled this office with vigor and wide success, and for the past eleven years he has been the efficient president of Hobart College.

William Augustus Van Vranken Mabon, of the class of 1840, was born at New Brunswick, N. J., January 24, 1822, studied theology at New Brunswick, and became pastor of the Dutch Reformed Church at Durham, Hudson County, N. J., in 1846. His ministry was very successful, but he added to it many other labors: for seven years he was superintendent of the public schools of the county, for seventeen years examiner of all the teachers, and for five years commissioner for the equalization of taxes. His last work was done as professor of theology at New Brunswick.

Alexander McClelland, of the class of 1809, after a pastorate of seven years in New York city, devoted twenty-nine years to teaching at Dickinson and Rutgers colleges, and at the Theological Seminary in New Brunswick. John Williams Proudfit, of the class of 1821, had a useful pastorate at Newburyport, Mass.; but his chief work was done as professor of Latin and Greek in the University of New York for seven years, and in Rutgers College for nineteen years. Hiram Plummer Goodrich, of the class of 1823, was professor of biblical literature for ten years at the Union Seminary, Va.; and John Holt Rice, probably the ablest and most influential Presbyterian

minister of his day, said of him: "He makes the critical study of the Bible a means of promoting the piety of the students. He is worth more than his weight in gold." Cyrus Mason, of the class of 1824, was professor in the New York University from 1836-50, teaching belles-lettres, political economy, and evidences of revealed religion. Maunsell Van Rensselaer, of the class of 1838, after several brief rectorships, was from 1859-72 president of De Veaux College at Niagara, and from 1872-76 of Hobart College, Geneva. John Gulian Lansing, of the class of 1875, was born in Damascus, in the street called "Straight." He studied theology at New Brunswick, had successful pastorates at Mohawk and West Troy, New York, and since 1884 has been professor of Old Testament languages at New Brunswick. He is especially interested in Arabic, his native tongue, and is the founder of the Arabian mission. He has just published a commentary on the Song of Songs.

No one can be more painfully sensible than I of how inadequately this brief mention of twenty-four men represents the work of our clerical alumni in the department of teaching. Many men that have taught for the longest periods and with the most success have not even been named, as William Thompson, of the class of 1827, for fifty-five years in the Theological Seminary at Hartford, Conn., and John S. Kidney, of the class of 1838, for twenty-four years professor of divinity in the Seabury Divinity School of Fairbault, Minn. But I have aimed not so much to give a catalogue of brilliant teachers as to indicate the vast scope of their work. We are wont to think of ministers as competent to teach only theology, but our graduates have taught mathematics, languages, science, metaphysics, ethics, logic, rhetoric, oratory—all with notable power. They have administered public schools, private schools, academies, colleges, theological seminaries, universities, with brilliant success. They have led the way in nearly all valuable new departure

in education, normal training, scientific courses, eclectic studies, the higher and the highest education of women. Their text-books, from the normal methods of Alden to the logic of Tappan and the mental and moral science of Wayland and Hickok, are still instructing many times the number of those whom these men reached by the voice in the class-room. If the story of "Union College in the Ministry" should stop just here,—where I think you would be thankful to me if I would stop [laughter],—it would be one of which any institution of learning in the country might well be proud; but I am not going to stop, even to please you. [Laughter.]

Among our alumni are *six bishops of the Protestant Episcopal Church*, and no greater names adorn the roll of the episcopate in this country. Thomas Church Brownell, of the class of 1804, was born at Westport, Mass., October 19, 1779, and died at Hartford, Conn., January 13, 1865. He was a student at Brown University, 1800–02; and when Dr. Jonathan Maxcy was elected president of Union College young Brownell followed him here, and was graduated the year that Dr. Nott succeeded Dr. Maxcy. He studied theology under Dr. Nott. From his graduation until 1818, fourteen years, he was tutor in Latin and Greek, professor of belles-lettres and moral philosophy, of chemistry and mineralogy. He spent a year in travel and study in Europe. Originally a Congregationalist, he was ordained to the Episcopal ministry, and became assistant at Trinity Church, New York. The next year, October 27, 1819, he was consecrated the third bishop of Connecticut. His administration of his diocese was eminently wise and vigorous. He was the chief founder of Trinity College, and its first president for seven years, 1824–31. From 1852, for thirteen years, until his death, he was the presiding bishop. He was a large contributor to the current literature of the day, and published several valuable volumes.

George Uphold, of the class of 1814, was born near

Guildford, Surrey, England, May 7, 1796, and died at Indianapolis, Ind., August 26, 1872. From eight years of age he was a resident of Albany, New York. He took a two years' course at the College of Physicians and Surgeons in New York city, and then entered upon the study of theology under Bishop Hobart. He was rector successively in Lansingburgh, New York, Pittsburg, and Lafayette, Indiana. He was for twenty-three years the first bishop of Indiana, and performed the arduous labors of a new and very large diocese with vigor and success.

George Washington Doane, of the class of 1818, was born at Trenton, N. J., May 27, 1799, and died at Burlington, N. J., April 27, 1859. He studied for the ministry at the General Theological Seminary, New York city. Ordained in 1823, he was assistant at Trinity Church, New York, for a year; for four years professor in Trinity College, Hartford; and for two years assistant, and two years rector, at Trinity Church, Boston. In 1832 he was consecrated the second bishop of New Jersey. This office he held for twenty-seven years. He was indefatigable in labor; but his controversial and somewhat domineering temper made him many enemies, and his life was stormy. He founded institutions of learning at Burlington for both boys and girls. He was no mean poet, and his volume called "Songs by the Way" contains much of merit. His most popular hymns are:—

"Softly now the light of day
Fades upon my sight away."

and

"Thou art the way: to Thee alone
From sin and death we flee."

Alonzo Potter, of the class of 1818, was born at La Grange, Dutchess County, N. Y., July 6, 1800, and died on board the steamer *Colorado*, in the harbor of San

Francisco, July 4, 1865. His father was a farmer, and both his parents belonged to the Society of Friends. He entered college at the early age of fifteen; took the first rank in scholarship, and was graduated with the highest honors. He attributed his first love of books to the reading of "Robinson Crusoe." Shortly after graduation he was baptized and confirmed in Philadelphia, and entered upon the private study of theology. But he was soon called to Union as a tutor, and at twenty-one was professor of mathematics and natural philosophy. After five years he became rector of St. Paul's, Boston, where he at once became a power for good, and soon brought the church into the first rank. But five years of labor here impaired his health, and he returned to Union as professor of mental and moral philosophy and political economy, a chair in which he did splendid work for thirteen years. For the last seven years of that period he was also vice-president of the college, and its administration was largely in his hands. During all this time, his relations with Dr. Nott were most intimate. He was really a member of the president's family, having married his only daughter in 1824. Meanwhile he had been offered a professorship in the General Theological Seminary in New York city; the presidency of Hobart College, and the bishoprics of Massachusetts, Rhode Island, and Western New York, all of which positions he had declined. In 1845 he accepted the bishopric of Pennsylvania, and held it twenty years. The whole State quickly felt the influence of his zeal and labor and wisdom. He founded the Episcopal hospital, academy, and divinity school of Philadelphia; established young men's lyceums, workingmen's institutes, and popular lectures; vigorously pushed the cause of temperance; and was felt far and wide in all departments of education. His magnificent intellectual powers were splendidly shown in his sixty Lowell lectures, 1845-53, delivered to immense crowds,

without notes, and traversing the whole ground of philosophy. His character was massive and solid; his life clean and honest to the last degree; and his piety most simple and sincere.

Horatio Potter, of the class of 1826, brother of Alonzo, was born at La Grange, N. Y., February 9, 1802, and died in New York city, January 2, 1887. He was ordained in 1828, and began his ministry at Saco, Maine; but was almost at once made professor of mathematics and natural philosophy at Trinity College, where he labored five years. In 1833 he became rector of St. Peter's, Albany, and for twenty-one years, except for occasional absences in Europe on account of ill health, he labored with marked success as both preacher and pastor. For thirty years, 1854-84, he was the active, wise, laborious bishop of New York. He found the diocese distracted, but his administration soon brought peace. He practically banished controversy. He made great progress in popularizing his church among the poor, and the laboring classes. The twenty-fifth anniversary of his consecration was observed with great distinction at the Academy of Music, May 3, 1883; and the citizens of the metropolis, without distinction of sect, crowded to do him honor.

Abram Newkirk Littlejohn, of the class of 1845, was born at Florida, Montgomery County, New York, December 13, 1824. He studied theology at Princeton, was ordained in 1848, and was rector successively at Amsterdam, N. Y.; Meriden, Conn.; Springfield, Mass., and New Haven, Conn., where he remained nine years. He had large numbers of Yale students among his parishioners, and exerted over them a most stimulating and salutary influence. From 1860-69 he was rector of Holy Trinity, Brooklyn, and for the last twenty-six years he has been bishop of the diocese of Long Island. The chief monument of his wise and earnest administration is the magnificent foundation at Garden City, with its cathedral,

schools, and princely endowments. From 1874-86 Bishop Littlejohn had the oversight of all the American Episcopal churches in Europe.

Our clerical alumni *have filled many important executive places* in connection with the missionary boards and other agencies of the Church. William Chester, of the class of 1815, was born at Wethersfield, Conn., November 20, 1795, and died at Washington, D. C., May 23, 1865. His father, John, commanded at Bunker Hill the regiment on whose action Webster said the fortunes of the day turned. William studied theology at Princeton. He was Presbyterian pastor for three years at Galway, N. Y., and for eight years at Hudson. His ministry was greatly successful. The remaining thirty-three years of his life were devoted to the Presbyterian Board of Education as agent and secretary. He did the work of the present Board of Education and the present Board of Aid for Colleges and Academies. He was instrumental in founding seven colleges, and in helping many others out of financial embarrassment. His wise foresight and arduous labors have resulted in giving the opportunities of education to a multitude of young men.

Samuel H. Hall, of the class of 1837, was born in Geneva, N. Y., in 1819, and died at Newark, N. J., October 10, 1890. He began the study of law at Cleveland, O., but, becoming a Christian, decided to enter the ministry, and pursued his studies in theology at the Union Seminary in New York. He had pastorates at Marshall, Mich., and at Syracuse and Owego, N. Y. During the Civil War he did noble service in the Christian Commission. In 1865 he was elected secretary of the American Seamen's Friend Society, and continued in that office for over twenty-two years. He presented the religious needs of sailors with fervor and success in a multitude of pulpits, and secured large sums of money for work in their behalf.

Edwin Wilbur Rice, of the class of 1854, was born near

Kingsboro, N. Y., July 24, 1831. He prepared for college at the academies of Kingsboro and Little Falls. He studied law at Johnstown, N. Y., but deciding to enter the ministry, took his theological course at the Union Seminary, New York city. He was never a pastor, but from 1861 to the present has been connected with the American Sunday School Union. He has been missionary, district agent and superintendent, associate secretary and secretary, assistant editor and editor-in-chief. He has also been the leader in the financial management of the Union, canceling a debt of \$250,000 and securing a permanent endowment of \$350,000. Dr. Rice has shown a remarkable perception of what the people need, and will accept, in the way of helps for Bible study, for both old and young. He has made the lesson helps, from the primary to the most advanced grade, as popular as they are useful. His publications number thirty-five volumes, including a history of the books of the Bible, a "People's Dictionary of the Bible," "People's Commentary on the Gospels," and many others. Nor does the fact that these books are written for the people imply any lack of scholarship in them, for they have received the commendation of many most thorough students of the Bible. Few men of this generation have done more than Dr. Rice to popularize the study of the sacred Scriptures.

Time will permit only the mention of Alfred Elderkin Campbell, of the class of 1820, nine years secretary of the American and Foreign Christian Union, and of John A. Lansing, of the class of 1842, eighteen years secretary of the Board of Education of the Reformed (Dutch) Church.

Our clerical alumni have done their full share in *the work of foreign missions*. Stephen Mattoon, of the class of 1842, was born in Champion, N. Y., May 5, 1816, and died at Marion, O., August 15, 1889. He studied theology at Princeton, and was for twenty years (1846-66) a mis-

sionary of the Presbyterian Church in Siam. Though bitterly opposed at first, he soon won the confidence of the people. He was the first to translate the Gospels into the Siamese tongue, and his last work there was the revision of the whole New Testament in the vernacular. "He was a leader in all the enterprises and details connected with the mission, and his prudent counsel was sought and his advice accepted by all." After his return, due to the failing health of his wife, he was for fourteen years president of Biddle University at Charlotte, N. C., and for half that period was also professor of theology. Samuel R. House, of the class of 1837, who baptized the first convert after twelve years of the hardest pioneer labor, and Stephen Bush, of the class of 1845, have also been missionaries in Siam.

Gulian Lansing, of the class of 1847, studied at the Newburg Theological Seminary, and early in 1851 reached Damascus, his chosen field of labor. At the end of one year he was able to preach in Arabic. After five years failing health compelled his return, but he so improved at sea that he at once set sail again for the Orient. Late in 1857 he reached Cairo, which for thirty-five years, till his death, September 12, 1892, was the scene of his indefatigable labors. He was called the "Head of the American Mission in Egypt." For many years he was pastor of a church at Cairo, and taught Hebrew and hermeneutics to young men in training for the ministry. He was a man of wide and accurate scholarship, of simple faith, of undaunted courage, and of boundless persistence in his work.

Augustus Brodhead, of the class of 1855, was born at Milford, Pa., May 13, 1831, and died at Toronto, Can., August 29, 1887. He studied theology at Princeton. November 7, 1858, he sailed for India as a missionary of the Presbyterian Board, twice narrowly escaping shipwreck during the voyage. He labored twenty years in all the

various activities of a missionary's life, editing the mission magazine and publishing valuable books in the native language, preparing a hymn-book for Sunday-schools and church services, coöperating with the Bible and Tract societies, and constantly preaching the gospel. His business capacity was marked, and he largely managed the financial affairs of the mission. His excellent judgment, kind heart, and most exemplary piety endeared him to a very wide circle of friends, and made his influence in India exceptionally great. Ill health compelled his return, and his last years were spent usefully in the pastorate at Bridgeton, N. J.

The work of many of our clerical alumni has been so varied, and much of it so far aside from the ordinary routine of the ministry, that it is very difficult to classify them. Robert Jefferson Breckinridge, of the class of 1819, was born at Cabell's Dale, Kentucky, March 8, 1800, and died at Danville, Kentucky, December 27, 1871. He studied law, and practised it for eight years, meanwhile being a member of the Kentucky legislature for four sessions. He spent a year at Princeton Seminary, and in 1832 became pastor of the Second Presbyterian Church of Baltimore, Md., where he had a successful pastorate of thirteen years. For eight years of this period he was editor of the Baltimore "Literary and Religious Magazine." For two years (1845-47) he was president of Jefferson College. For the six years following he was pastor of the First Presbyterian Church of Lexington, and Superintendent of Public Instruction for the State of Kentucky. For sixteen years (1853-69) he was professor of systematic and polemic theology at Danville. In all these varied positions he displayed large grasp of intellect and indefatigable industry. He was a stanch unionist during the Civil War, and did much to hold his State to loyalty, or rather to prevent its secession. He was a born controversialist. His attacks on Roman

Catholicism were extremely bitter. He was the author of the Act and Testimony of 1834, which played so large a part in the disruption of the Presbyterian Church in 1837; and he steadfastly opposed the re-union which was accomplished in 1870.

Sheldon Jackson, of the class of 1855, was born at Minaville, New York, May 18, 1834. He took a full course of three years at Princeton, and receiving ordination by the presbytery of Albany, went at once as missionary to the Choctaws. For five years he was a home missionary at La Crescent, Minn., and for another five pastor at Rochester in the same State. From 1869-82 he was superintendent of Presbyterian Home Missions in all the Rocky Mountain region. His restless activity, ardent zeal, unflagging energy, and marvelous executive talent did wonders for the extension of religion and the organization of churches in the Territories. He was pioneer, prospector, administrator, all in one. No man was more quick to see an opportunity, or more efficient to seize it. In 1872 he established a newspaper called "The Rocky Mountain Presbyterian" at Denver; in 1882 it was transferred to New York city under the name of "The Presbyterian Home Missionary," and for three years he was in control of it. He brought many Indian children from the far West to be educated at Hampton, Va., and Carlisle, Pa.; and probably no other man had the confidence of the tribes sufficiently to procure these children at that date, 1879. He was one of the first to perceive the needs and opportunities in Alaska, and whatever work of civilization is going on in that remote country owes its initiative principally to him. For the last ten years (1885-95) he has been the general agent of the United States for education in Alaska, under the Interior Department. He found the natives facing actual starvation owing to the destruction of the seal and the walrus, and has conducted the successful experiment of

introducing Siberian reindeer. There is little of our territory, from the Mississippi to the Aleutian Islands, over which Dr. Jackson has not traveled on religious and humanitarian errands, and the whole broad expanse is dotted with the monuments of his wisdom and energy.

Allen Wright, of the class of 1852, was for four years—the longest period allowed by law—governor, or principal chief, of the Choctaw Nation of Indians. He was also superintendent of their schools. The Indian Office report for 1869 speaks in glowing terms of the Nation's progress in agriculture and education under his leadership. He was many times their representative before the Interior Department and before committees of Congress at Washington; and was one of the commissioners that negotiated the last treaty with the Choctaws,—that of 1866,—in which slavery among them, or involuntary servitude except for crime, is abolished. His latest official visit to Washington was in 1882.

Frederick Z. Rooker, of the class of 1884, took his theological studies and degrees at the American College in Rome, of which he was at once on graduation appointed vice-rector. He had the general management of the institution, with regular classes in the college, and with frequent lectures on dogmatic theology at the Propaganda, as supplying the place of Mgr. Satolli, then holding that chair. After six years of this service he was made secretary to the apostolic delegation at Washington, which high and responsible position he now holds. He is the first American to hold a commission in the official representation of the Holy See in this or in any other country.

Perhaps we should have a category of *authors*. Nearly all the men thus far named have done something in authorship; many of them much of permanent value. Among these, along with Alden and Rice, our most prolific writers, should be mentioned Alexander Dickson, of

the class of 1846, not for the number of his books,—for he has published only two,—but for their quality. “All About Jesus,” and “Beauty for Ashes” are among the best devotional volumes in the language. The former has been likened by reviewers to Bunyan and Rutherford, and by Dr. Charles Hodge to St. Bernard. Although Dr. Dickson was in the pastorate only ten years, he has been doing an essentially pastoral service of comforting the sorrowing through these volumes for twice that period.

I have mentioned but forty-seven names out of the 1312 on our clerical roll—do you not feel discouraged? [Laughter.] Yet what a total of solid, substantial work do their lives represent! If we could summon before us all that have been influenced for good by their writings, their instruction, their administration of sacred trusts, what a throng would fill and overflow this spacious campus! Yet it would be but a fraction of those that have come under the cultured and Christian power of our alumni in the ministry. For most of the remaining 1265 have been pastors of churches in nearly all the denominations in this land. This does not mean fame. It means generally only a local reputation. But it means a verdict by the jury of the vicinage of clean and honest lives; of faithful preaching of saving truth; of quiet, self-denying ministry to the poor, the suffering, the dying; of a mighty total of influence thrown for every genuine reform, and for all generous, exalted thinking and living.

Some of our clerical alumni have been remarkable, among other things, *for the length of their pastorates over the same congregations*. William R. DeWitt, of the class of 1816, was born at Rhinebeck, N. Y., February 25, 1792, and died at Harrisburgh, Pa., December 23, 1867. He was a soldier in the War of 1812. He studied theology with Dr. Alexander Proudfit at Salem, and with Dr. John M. Mason in New York city. His only settlement was over the Presbyterian Church of Harrisburgh, Pa., from

1818 till his death, forty-nine years. His congregation at the capital embraced many of the most learned and thoughtful men of the great commonwealth, and he held them by force of ability and character.

Samuel M. Haskins, of the class of 1836, was born in Waterford, Me., May 29, 1813, and prepared for college at Bridgeton, near his native place. He studied theology at the General Seminary in New York city, and his only pastorate has been over St. Mark's Protestant Episcopal Church of Brooklyn, N. Y., for fifty-six years. Three congregations have colonized from St. Mark's, and twenty-five young men have gone from it into the ministry, two of whom have become bishops.

Thomas DeWitt, of the class of 1808, was born at Kingston, N. Y., September 13, 1791, and died in New York city, May 18, 1874. He studied theology at New Brunswick. He was pastor of the Hopewell and New Hackensack Reformed (Dutch) churches for fifteen years, and of the Collegiate Church, New York city, for forty-seven years. He was a trustee of Columbia and Rutgers colleges, vice-president and president of the New York Historical Society, and from its early days a member of the Council of the University of New York. The metropolis had no more honored and worthy citizen.

John Dunlap Wells, of the class of 1838, was born at Whitesboro, N. Y., October 25, 1815. For eight years after graduation here he was principal of an academy at Huntsville, Alabama. He studied theology at Princeton, and after some six years of service in teaching and as stated-supply, he became pastor of the South Third Street Presbyterian Church of Brooklyn, N. Y., where he has continued to this day, forty-five years. He has been a member of the Board of Foreign Missions of his church for forty-one years, and its president for the past ten years; also a trustee of Princeton Seminary for twenty years.

James Robert Graham, of the class of 1844, was born at Montgomery, Orange County, N. Y., July 16, 1824. He taught several years at Union after graduation; then studied theology at Princeton. Since 1851, for forty-four years, he has been pastor of the Kent Street Presbyterian Church of Winchester, Va. For over forty-two years he has been stated clerk of his presbytery, I believe an unparalleled term of continuous service. In 1894 he was Moderator of the General Assembly of the Presbyterian Church (South).

William Carpenter Wisner, of the class of 1830, was born at Elmira, N. Y., December 7, 1808, and died at Lockport, July 14, 1880. He studied theology privately, was ordained at the early age of twenty-three; and after five years' various service settled over the Presbyterian Church at Lockport, where he remained thirty-nine years. He was a man of solid learning, and his speech was enlivened by brilliant wit. He labored very successfully in many revivals, and became known and loved in all Western New York. He was twenty-five years a trustee of Hamilton College, and eleven years of Auburn Seminary, to which he left his valuable private library.

Alexander McLeod, of the class of 1798, was born in the Island of Mull, Scotland, June 12, 1774, and died in New York city, February 17, 1833. His only pastorate, of thirty-two years, was over the First Reformed Presbyterian Church in New York. His remarkable eloquence gave him wide fame. He was one of the editors of "The Christian Magazine" and a prolific writer. As early as 1802 he published a volume entitled "Negro Slavery Unjustifiable," which was of sufficient value to be re-published in 1860.

Charles Newman Waldron, of the class of 1846, was born in Albany, N. Y., December 25, 1821, and died at Detroit, Mich., March 2, 1888. He studied theology at Princeton, and after a few months as stated-supply at

East Hampton, Long Island, settled over the Reformed (Dutch) Church at Cohoes, N. Y., and remained thirty years. He was a strong, Scriptural, scholarly preacher; a modest, devout Christian, and did a work of permanent value.

James McFarlane Matthews, of the class of 1803, was born at Salem, N. Y., March 18, 1785, and died in New York city, January 28, 1870. He studied theology at New Brunswick, and was associate professor of ecclesiastical history there for ten years. He founded the South Reformed (Dutch) Church in Garden Street, New York, and was its pastor for twenty-nine years. He was one of the founders of the University of the City of New York, and its first chancellor, 1831-39.

Charles S. Vedder, of the class of 1851, was a tutor here; studied theology at Columbia, S. C.; was pastor for five years at Summerville; in 1867 was called to the Huguenot Church of Charleston, where he is still in active service after twenty-eight years. His influence in the city and State has been, and is, potent for good. He is a public school commissioner for Charleston, president of the Charleston Bible Society, of the City Board of Missions, of the Training School for Nurses, and of the New England Society. Many of his sermons, platform addresses, and poems have been published.

William Melanethon Johnson, of the class of 1858, was born at Cambridge, N. Y., May 1, 1834. He took the full three years' course in theology at Princeton; was pastor six years at Stillwater, N. Y.; in 1867 was called to the Presbyterian Church at Cohoes, which he continues to serve after twenty-eight years. His ministry has been most diligent and efficient, and he has the confidence and affection of all his fellow-townsmen.

Ichabod Smith Spencer, of the class of 1822, was born at Rupert, Vt., February 23, 1798, and died at Brooklyn, N. Y., November 23, 1854. He prepared for college at

Salem, N. Y., where he enjoyed the friendship and counsels of Dr. Proudfit. After graduation, he was for six years principal of academies at Schenectady and Canandaigua, meanwhile studying theology under the direction of Dr. Andrew Yates, professor of moral philosophy at Union. From 1828-32 he was colleague pastor of the Congregational Church at Northampton, Mass.; and then until his death,—twenty-two years,—of the Second Presbyterian Church of Brooklyn, N. Y. He stood well toward the head of the ministry of his day; and in some respects, as, for example, in dealing with inquirers, he was peerless. This appears in his two series of "Pastor's Sketches," which have been published in England and translated into French. He was called to leading pulpits in New York, Boston, Philadelphia, Cincinnati, and other cities, and to the presidency of Hamilton College, and of the University of Alabama. He was one of the founders, and for thirteen years a director of Union Seminary.

Stealey Bates Rossiter, of the class of 1865, was born at Berne, Albany County, N. Y., and prepared for college at Kinderhook. He studied theology at Union Seminary, New York city. After four years' pastorate over the First Congregational Church of Elizabeth, N. J., he was called to the North Presbyterian Church of New York city, which he has served with great ability and success for twenty-two years, and where he still remains—and we all know why since we heard him last night.

But desirable and influential as are long pastorates, briefer ones sometimes indicate that high order of talent for which many churches compete, and which leads to more frequent changes. Phineas Dinsmore Gurley, of the class of 1837, was graduated here with the highest honors, and was known at Princeton Seminary for his high stand as scholar, gentleman, and Christian. He was for eleven years pastor of the First Presbyterian Church of Indianapolis; for four years of the First Presbyterian

Church at Dayton, O., and for fourteen years of the New York Avenue Presbyterian Church of Washington, D. C., where he was the trusted friend and counsellor of Abraham Lincoln. Charles Wadsworth, of the same class (1837), in a period of forty years, was pastor of a church in Troy, N. Y., of another at San Francisco, and of four churches in Philadelphia. He was one of the most brilliant preachers of his day, and always had crowded audiences. He was poet as well as orator. A noble presence, a melodious voice, an inexhaustible imagination, and intense earnestness, made his eloquence irresistible. Nelson Millard, of the class of 1853, was four years a tutor here; studied theology at Princeton and Union and in Europe, and has been pastor at Montclair, N. J.; at Chicago; Peekskill, N. Y.; Syracuse; Norwich, Conn., and Rochester, N. Y., where he is at present. In all these commanding pulpits he has been noted for clear and profound thinking, for breadth of view, and for vigor and effectiveness of speech. George Alexander, of the class of 1866, was pastor for fourteen years of the East Avenue Presbyterian Church of Schenectady, raising it from infancy to a vigorous maturity, doing a truly missionary and apostolic work, meanwhile filling a professorship in the college. For eleven years he has been pastor of the University Place Church in New York city, where he is universally recognized as one of the ablest preachers and wisest counsellors of the metropolis. Since 1884 he has been a director of Princeton Seminary, of which he is an alumnus. Thomas McCauley, of the class of 1804, was tutor and professor here for eighteen years; pastor in New York, Philadelphia, and again in New York; a founder of Union Seminary, and for three years one of its professors. He had genuine Irish wit and pathos, and was one of the few Scotch-Irish ministers to join the New School Church at the division in 1837. George Smith Boardman, of the class of 1816, studied theology

at Princeton; was an itinerant missionary in Ohio and Kentucky, then the "Far West"; was pastor at Watertown, Rochester, Rome, Cherry Valley, Cazenovia, Ogdensburg, and Little Falls. He was known through all central and western New York as an able preacher and a faithful pastor. Abiel Sherwood, of the class of 1817, studied theology at Andover, and spent his ministerial life in the South and West. He was eminent as a moving and convincing preacher. A revival began in his church at Eatonton, Ky., in 1827, that spread over the entire State. He was a prolific writer, and his later years were devoted to teaching. Abraham Brooks Van Zandt, of the class of 1840, studied theology at Princeton, and was pastor at Newbury, N. Y., Petersburg, Va., and in New York city. He was also for nine years professor in the seminary at New Brunswick. He was an eloquent preacher, and the foremost scholar of his day in his denomination. Dwight Kellogg Bartlett, of the class of 1854, studied theology at Princeton, and was pastor at Stamford, Conn., and at Rochester and Albany, N. Y. He was a man of strong, vigorous intellect, and of the highest character. Gideon Parsons Nicols, of the class of 1860, studied theology at Princeton, was ten years pastor of the Immanuel Presbyterian Church of Milwaukee, Wis., and has now been fourteen years over the First Presbyterian Church at Binghamton, N. Y., a model preacher and pastor. John Jermain Porter, of the class of 1843, studied theology at Princeton, and has been an efficient minister at Kingston, Pa.; Buffalo, St. Louis, and Watertown, N. Y., in the last-named place seventeen years. William Willet Harsha, of the class of 1843, has been pastor at Galena, Hanover, Dixon, Chicago, and Jacksonville, Ill., and at Tecumseh, Neb., and is now professor of theology in the Omaha Seminary.

The simple mention of these twenty-five names is sufficient to show how wide-spread has been the influence

of our clerical alumni in the pastorate. From North to South, and from the Atlantic to the Pacific, they have filled leading pulpits in all the great cities, and no ministers have surpassed them in intelligence, wisdom, zeal, fidelity, scholarship, eloquence, and practical efficiency. But there are 1240, unnamed in this paper, who have labored in towns and villages and rural parishes, with as unsparing self-denial and as painstaking fidelity as the most brilliant man in all the list. And their work has been as valuable to men, and as honoring to God, in their humbler sphere. Would that I could hold before you every name and every life for your reverent admiration!

I must mention just one more who has been thus far a pastor at Paterson and Plainfield, N. J., and at Albany, N. Y., whose future I will not venture to predict further than to say that it will certainly be vigorous, faithful, and successful; a member of the class of 1875; our honored and beloved President, Andrew Van Vranken Raymond. Under his masterful leadership, we believe Union College is to renew not her youth only, for that was a period of weakness; but the best conditions of her prime. As it was the personal influence of Dr. Nott that sent so large a proportion of our alumni into the Christian ministry, so we hope it will be the high character, charming personality, and warm piety of Dr. Raymond that will again bring this profession to the front in the estimation of Union's students. The ministry is no longer, indeed, the one learned profession. It commands less ex-officio notice than a hundred, or even fifty, years ago. Clergymen to-day, like other men, must stand or fall on their merits or demerits. But now, as always, no other calling touches human life at so many vital points, or ministers to such crying and irrepressible needs of man. While the consciousness of sin remains a part of our thinking, while we fear death and the unknown future, while the hope of immortality rises in our hearts and cries out for

a reassuring word of promise, while social and civic evils demand reform, while so large a portion of our race sit in darkness and the shadow of death, the Christian ministry must ever stand, where it has always stood, in the forefront of the forces that make for righteousness and happiness. The newspaper cannot do the work of the living voice, nor the book bring the comfort in sickness, sorrow, and death of the living person. Man must meet man face to face in all the supreme matters of sin and salvation. And this service—for it is only in the most superficial sense a profession—appeals to all that is most chivalrous and heroic in young manhood. The call is not to riches, or reputation, or alluring honors, but to service for men and for God. It may mean poverty, obscurity, life-long hardships; but it carries its own daily and sufficient reward. For this service we covet the best of Union's sons. We glory in the men that have made her name famous in business, medicine, law, politics, statesmanship. It has stirred our hearts most profoundly to hear the stories of their deeds. But we believe that in no department of activity has Union College more honored herself and blessed the world than in the Christian ministry. And we long to see this brilliant and beneficent past more than reproduced in the years to come. The ministry more than ever demands the widest and deepest culture; the best graces of speech; the clearest and strongest thinking; and above all that practical grasp of the problems of life that has always been the crown of Union's training. May the brightest and best young men of our beloved land seek their education here; and may the brightest of the brightest, and the best of the best, enter the Christian Ministry.

ADDRESS

BY JOHN VAN RENSSELAER HOFF, A. M., M. D.,

Of the Class of 1871.

UNION COLLEGE IN THE MEDICAL PROFESSION.

MR. CHAIRMAN, Ladies and Gentlemen: Wrote a late distinguished medical teacher, "When Boerhaave, the most accomplished and celebrated physician of the eighteenth century, died, he left behind him an elegant volume, the title-page of which declared that it contained all the secrets of medicine. On opening the volume every page except one was blank; on that one was written: 'Keep the head cool, the feet warm, and the bowels open.' This legacy of Boerhaave to suffering humanity typified, not inaptly or unjustly, the acquirements of medical *art* at the close of the last century." Let us not forget, however, that substantial advances in our knowledge of the human body, its form, functions, and material had been made; much was known that more ancient philosophy had not dreamed of, but at the dawn of the nineteenth century, it has been said, "the vast majority of practitioners, slaves of a routine which authority had sanctioned, were guided solely by empiricism."

The Declaration of Independence made by our fathers, and the epidemic of war which followed it, and which for an entire generation possessed the earth, in changing the political and social relations of the nations and peo-

ples, gave an immense impetus to science; so it is not extravagant to assert "that in all this turmoil, change, and progress, medicine has kept abreast of the other natural sciences, of politics and of theology, and made equal conquests over authority, error, and tradition."

It was during this period of intense activity, mental and physical, and but twenty years after Lexington, where

. . . the embattled farmers stood
And fired the shot heard round the world,

that Union College was founded. Even then the last British soldier had not yet left the soil of the new-born republic, and the now independent States were just beginning to rise, Antæus-like, with renewed strength to the gigantic task of developing the land.

It is most surprising that at the very beginning of this era of development, when, from the conditions of the situation, the material things, the bare necessities of life, demanded the first thought, founders could have found time to consider and appreciate the supreme value of education to the perpetuity of their new-born nation. "We had become a people of one heart and one mind, of equal rights and like obligations. The responsibilities the change imposed were not long in being felt. A form of government won by the valor and founded on the sovereignty of the people could only be perpetuated by the preservation of popular virtue and the spread of popular intelligence. The first thought, therefore, of our statesmen was the promotion of public education."¹

The founding of Union College, and the establishment of the public-school system in our State, which occurred almost simultaneously, were among the first evidences that the impetus given to science by the turmoil and confusion of war was having its effect here. Before this

¹ Hon. Isaiah Townsend, Class of '31.

we had no scientists, for the actualities of life occupied our people and had to be met each day as they arose. There was little time for study and less for research. We "inherited the traditions, the superstitions, the theories, the authority, and the empirical results of Europe," but their sifting for the grain of truth remained for a later day. Particularly was this so of the science of medicine, whose followers were compelled to devote themselves wholly and solely to the care of the sick. There was then no overcrowding of the profession, and no time or place for physicians as original investigators and natural philosophers.

The influence of our college upon the medical profession, so far as it is tangible and to be measured, must be sought for in the history of the lives of her graduates. No one can hope on an occasion like this to enumerate all who have striven manfully in their calling, many of whom, after lives full of devotion to humanity, have departed, leaving only a tradition; while others have written their names high in the temple of science. Yet whether they be known to fame, or remembered only in the prayers of the lowly but grateful, we feel sure that all have sustained the good name of our alma mater.

The first graduate of Union College to receive the degree in medicine was John Nash Smith, class of 1798, of whom, unfortunately, the records at my command tell nothing save that he paid his debt to nature in 1829, having proved, let us hope, by thirty years' devotion to his profession, as he certainly did in leaving it, that

By medicine life may be prolonged, yet death will seize
the doctor too.

Following him came Bancker, Cleveland, Hasbrouck, Forman, and others. It was not, however, till 1807 that there appeared on the roll of Union's graduates the name

of one who so deeply impressed his generation as to force recognition and cause his memory to be revered for half a hundred years.

Theodric Romeyn Beck was born in this city [Schenectady] four years before our college—of which he became one of the most distinguished graduates—was founded. Of English descent on his father's side, his blood was well tinctured with the Dutch, his maternal grandfather being the Rev. Dirck Romeyn, D. D., sometime pastor of the First Reformed Church here, and one of the most active promoters of Union College. Graduating at the age of sixteen, he immediately entered upon the study of medicine in Albany, and thereafter in New York, under the distinguished Dr. David Hosack. Receiving his degree in 1811 from the College of Physicians and Surgeons, Dr. Beck at once commenced to practise his profession in Albany, which city thereafter remained his home. In 1814 he visited Europe, and upon his return the next year was appointed professor of the institutes of medicine and lecturer on medical jurisprudence in the Fairfield Medical School. Two years later, having been elected principal of the Albany Academy, he relinquished the active practice of medicine and devoted himself to its teaching. It must not, however, be understood that he had lost interest in the profession of his choice. Far from it, he gave many of his best years to the investigation and exposition of the science of medicine in some of its most important departments. In 1829, Dr. Beck was elected president of the Medical Society of the State of New York and remained its presiding officer for three years. It was said of him that while president of this association "his suggestions were constantly such as might become a physician, a philanthropist, and a statesman; that they were not utopian is proved by the fact that very many of them have been adopted as measures of State policy and general hygiene."

Dr. Beck continued his professional duties at the Fairfield Medical School until it closed in 1840, when he was elected a professor in the Albany Medical College and remained such until, in 1854, his declining health, and the increasing demands upon his time, forced him to close his active career of nearly forty years as a teacher of medicine, but not his connection with the profession, for he remained professor emeritus until the day of his death.

The crowning labor of Dr. Beck's life, and that which has made his name illustrious in the world of letters, is his work on medical jurisprudence. Published in our country in 1823, it at once attracted the attention of the world, was republished in London two years later, and shortly thereafter was translated and published in Germany. This remarkable work passed through ten editions in the English language during its author's life, and yet others since his death, and to-day—after seventy years—it still remains the standard. Truly of this great teacher and honored son of Union it may be said that in his death, which occurred in 1855, the world lost "one of the most devoted, indefatigable, and earnest promoters of medical science."

During the first generation of the existence of the college we find the names of many graduates who in the profession of their choice doubtless made a deep and lasting impress. They were the silent workers content to minister to the sick, to alleviate individual suffering, but of whose influence in the communities in which they settled we find little or no record, and of whose writings, alas, nothing. They were men of deeds, not words. Others there were, of perhaps no larger mould or greater influence, who, having left behind them written evidence of their work, appear to us as something more than a name.

Two other Becks, John B. and Louis C., followed their elder and greater brother in later classes, and his example, in becoming distinguished teachers of medicine,

the former holding a chair in the College of Physicians and Surgeons, New York, and the latter in Rutgers. Then followed Lansing, Benedict, Mosier, Bogert, Murdoch, Blatchford, Gansevoort, Verplanck, Willard, Livingston, Fitch, and a host of others who are but names. The first graduate recorded as having entered the public medical service was Codwise, of the class of 1822, who became a Medical Director in the Navy. Others, however, whose names are unknown to the speaker, probably took part in the War of 1812.

Drake, of 1823, followed the star of empire and became a professor in Wesleyan and the Ohio universities. Your own Duane, who exerted so large a measure of influence in this community; Lauderdale, Bayard, and then Thomas Hun of 1826, that Nestor in medicine, who settled in his native city, and to-day, nearly seventy years since he received the stamp of approval of this institution, lives honored as one of the most distinguished physicians and respected citizens of Albany. Following them Thorne, Horton, Kissam, Winne, Bloodgood, and finally, at the beginning of the second generation, the name of Hamilton appears.

Just as Dr. Beck's great work was receiving the homage of the world, a youth was about to graduate from Union College whose influence upon the profession of medicine was to be almost as far-reaching as that of his distinguished elder.

Frank Hastings Hamilton graduated in the class of '30, and received his degree in medicine from the University of Pennsylvania in 1835. He added to an intense love of his profession the enthusiasm of a teacher of surgery, and hand in hand throughout his eventful life went precept and practice. Almost immediately after entering the profession Dr. Hamilton settled in Auburn, N. Y., and inaugurated a course of lectures in anatomy and surgery, which he successfully continued for three

years until (in 1839) appointed professor of surgery in the Fairfield Medical College.

Upon the abandonment of this school Professor Hamilton accepted a chair in the medical college at Geneva, N. Y., and in 1846 went to the Buffalo Medical School, becoming at the same time surgeon to the Charity Hospital. It was during his residence in Buffalo that he had opportunity to gain the practical experience in his speciality of surgery, which he afterward added to so abundantly that its record is stored in many volumes, and it was there he impressed himself so deeply upon the profession, in its formative period, that his influence as teacher and author will be felt so long as his name (and that of his great colleague Flint) shall remain deep graven in the walls of the school he made famous.

In 1859 Professor Hamilton accepted the chair of principles and practice of surgery in the Long Island Medical College, and in 1861 was appointed professor of military surgery, a chair which at that time existed in no other medical school in the United States, and which, I might add, exists in no medical school in our broad land to-day. Think of it, ye who are training your children to be soldiers against the evil day which will surely come, what training are your physicians receiving to enable them to meet the same contingency? None, absolutely none.

At the call to arms in 1861, Frank Hamilton went to the front to learn, by actual experience, in what military surgery differed from other surgery. How well he learned the lesson is recorded in his treatise on this subject which appeared in 1865—a work that all members of the profession might read with profit, even though military sanitation, keeping step with other specialties in our profession, has advanced far beyond the point where our great war left it.

Colonel Hamilton, after having distinguished himself in all the positions he was called upon to fill, resigned as

Medical Inspector in 1863, to accept the chair of military surgery in Bellevue Hospital Medical College, such professorships being then fashionable.

When war is rife, and danger's nigh,
"God and the soldier!" is the people's cry.

In 1868, Professor Hamilton took the chair of Principles and Practice of Surgery, for —

When war is past, and all things righted,
God's forgot, and the soldier slighted.

and so is military sanitation in the schools. He retained this office until his death. Dr. Hamilton had a very wide professional connection; he was surgeon and consultant to many hospitals, and his advice and assistance were sought by sufferers from all parts of the world. The demands upon his time were unceasing, and yet his contributions to the literature of his profession were many and valuable, and received merited recognition beyond the shores of our own land. August 11, 1886, his work was done, and he rested from his labors as surgeon, teacher, author, soldier.

Who can measure the influence of our alma mater upon the medical profession exerted through fifty years of Frank Hamilton's example and teaching? Truly it may be said of him, as he said of his friend and elder, Beck, "One asks how has any man been able to accomplish so much? By system, perseverance, devotion and honesty of purpose, united to excellent talents."

Running on down the roster we see the name of Chalmers, 1831, a physician of reputation and influence, one of the founders of the New York Academy of Medicine; of John McClelland, 1832, whose munificent gift of \$25,000 to his alma mater is an example not too often followed by her children; of his classmate, West, who, devoting himself to the gentler sex, became the father of

its higher education in our country and, indeed, in the world. Then Mitchell, 1833, founder of the Brooklyn Dispensary and Long Island Medical College; and another of that class, Vedder, so many years a distinguished resident of this city.

Alexander M. Vedder was born in Schenectady, and his entire life was spent here, except while in attendance at the University of Pennsylvania, from which institution he received his degree in medicine in 1839. He held the chair of anatomy and physiology in Union College for seventeen years, until ever increasing demands upon his time compelled his resignation. Dr. Vedder filled a large place as a physician, scientist, and man of affairs, and his influence was far-reaching.

Bockee, 1836, long in the public service; Hyslop, of the same date, a conspicuous practitioner in New York; Cary, 1839, of Buffalo; Martin, 1840, a surgeon in the Navy; Thayer of the Boston University, and your own Van Ingen, whose discovery that by simply elevating the foot of the bed sufficient counter-extension would be afforded to a fractured thigh has brought comfort to unnumbered thousands, and written his name among the immortals; Franklin B. Hough, 1843, who devoted himself to scientific and historical studies, and was a voluminous writer upon these subjects.

Howard Townsend, 1844, was a scion of a family distinguished in the history of this State from the earliest times. After receiving his degree in medicine from the University of Pennsylvania in 1847, Dr. Townsend studied his profession in the schools of Europe, and on his return to his native city, Albany, in 1852, was appointed to a chair in the Medical College there. In this school he remained an honored teacher until his too early death. Dr. Hun, his friend and preceptor, said of him: "The influence which Dr. Townsend exerted over his pupils ought not to pass without remark. It was a striking charac-

teristic of his teaching to impress upon the students the importance of just and generous conduct in their relations to each other and to their patients, and to give them a high notion of the dignity of their profession." His deep sense of loyalty, his devotion to his calling, and his appreciation of the duties and obligations of a physician, made his example one that all well might strive to emulate.

Then Campbell, 1845, and his classmates, John A. Liddell—who distinguished himself as a medical officer during the War of Secession, and whose writings are prolific and valuable—and Mackie, one of the first with us to take an active part in advancing State medicine; he was appointed a special United States Commissioner, Marine Hospital Service to the west coast of South America, and filled other important offices. Field, 1846, a professor in the medical school at Geneva; J. Foster Jenkins, general secretary of the United States Sanitary Commission; James D. Jones of Schenectady; Churchill, 1848, a conspicuous practitioner in Utica; Barent A. Mynderse, 1849; Van Olinda of Albany, devoted to the suffering poor; Martindale, 1850, a medical officer during the war, and subsequently a member of the Board of Health, New York city; and then, when the century was half-spent, Loomis.

Let us stop for a moment about this semi-centennial period of the college's existence and glance backward. The population of our country had then grown to twenty millions, and her extreme western frontier was marked by the line of the Missouri River; as a people we had made substantial progress, as a profession we were advancing, *pari passu* with the other sciences and arts, toward the light.

The history of any profession in connection with the progress and growth of a new country is of the utmost interest, and particularly is this so with medicine. In

the older countries certain social limitations have heretofore surrounded this profession, but "in new lands peopled by the self-selection of the fittest, by those who have the courage of enterprise and the mental and moral outfit to win for it success, the physician is sure to take and keep the highest places."¹ This was essentially the case with the three hundred graduates of old Union who had then become followers of the healing art. Scattered throughout the length and breadth of the land, through them the mental discipline of our alma mater was being impressed upon every important community.

But her training and influence had done more than merely improve the personal status of the physician. It had, in connection with other like institutions of learning, created a demand for a higher medical education, which was even then beginning to be met. In the early colonial days there were no medical schools or libraries, and students received their professional training by the precept and by the example of practitioners to whom they were apprenticed. Then medical schools were founded to supplement this teaching, and, as the demands upon them grew, these schools were multiplied, their facilities increased, and clinical instruction in hospitals was introduced.

It was at this propitious period, when physicists, weary of the discussion of mere doctrines and dogmata, were turning to a study of facts, that there graduated from these halls a youth who was destined to become one of the most distinguished physicians of the nineteenth century.

Alfred Lebbins Loomis received his bachelor's degree from Union College in 1851, at the age of twenty years, and his doctorate from the College of Physicians and Surgeons, New York, in 1853. After two years of practical work as house physician in the public hospitals of New York, he began practice in that city, devoting him-

¹ Dr. S. Weir Mitchell, "Medical News," Philadelphia, January 8, 1887.

self particularly to diseases of the chest, in which specialty he soon achieved a national reputation.

His work as a teacher began in 1862; when he was appointed lecturer on physical diagnosis in the College of Physicians and Surgeons, New York. Continuing in this office until 1865, he then accepted the adjunct professorship of theory and practice of medicine, in the University of New York. Two years thereafter he became professor of pathology and practice of medicine in that institution, and continued to fill this chair with profit to his pupils, distinction to his school, and honor to his profession until his death.

Dr. Loomis was essentially a practitioner and teacher of medicine, and his ambition to excel in the profession of his choice led him to devote to it every energy of *mens sana in corpore sano*. He believed the field of medicine all too large for any one man to cultivate, strive he ever so diligently, and therefore his fame was gained within its limits. Let it not be presumed for a moment that Alfred Loomis was narrow-minded; far from it, his sagacity as a man of affairs was recognized by all who knew him, and was well shown in the upbuilding of the new University Medical School, in the organization of the Loomis Laboratory, an institution for the practical instruction of medical students in chemistry, materia medica, pathology, bacteriology, etc,—a worthy monument to a great physician,—and the construction of the new building of the Academy of Medicine. His ability as a writer is proved by the popularity of his works, among which may be mentioned, "Lessons in Physical Diagnosis," "Diseases of the Respiratory Organs, Heart, and Kidneys," "Text-book of Practical Medicine," etc., etc., several of which went through many editions; and his talent as an organizer was felt in the numerous medical societies of which he was a member.

Professor Loomis died on the morning of January 23,

1895, and on that day we may fitly close the hundredth year of Union College in the medical profession. But his influence is not dead. Following the advice of his great teacher Dr. Nott, whose very words he might have heard uttered on the occasion of the semi-centennial of our college, "he endeavored to impart to other minds high purposes, to be by them again imparted, that thus this institution, in which he was educated, might become the source and center of an influence which shall continue to extend itself until it reaches the extremities of the world."

Levi C. Lane, of the same class, went to the Pacific Coast in the early days, and soon became one of the most prominent medical practitioners there. He has devoted the large wealth following successful practice to the upbuilding of a great medical school in San Francisco, and his wide-reaching influence will long be felt in the profession in that important section of our country. Yet another classmate was Fessenden N. Otis, long time a professor in the College of Physicians and Surgeons, New York — a most distinguished trio.

Still further down the roster we see other names, those of men of a younger generation, even now rapidly passing, who are carrying forward the good work, and ever more widely impressing upon our people the influences which emanate from this ancient center of learning — Calkins, 1853, a professor in the medical school at Burlington, Vermont; Rodman, his classmate, professor of anatomy in the Wisconsin College; Valentine, 1854, of St. Louis; Hadden, 1856, of New York; Rhodes, of the navy, and yet another of the navy, whose distinguished services and commanding position make him conspicuous among the sons of Union.

James Rufus Tryon graduated in the class of 1858; after receiving his degree of medicine from the University of Pennsylvania (1861) he went to Europe, and while study-

ing there heard the call to arms. Returning home, he entered the medical department of the navy, in which he rendered gallant and valuable services during the War of Secession. Continuing in the service, the excellence of his work under all conditions of duty, afloat and ashore, for thirty years was so marked that in 1893 he was selected from among a number of distinguished medical officers of the navy to be the chief of his department. General Tryon, through his enviable record as a medical officer and the good professional work done by him in all parts of the world, has made the influence of his college very widely felt.

Wilkerson, of the same class, devoted himself to the care and instruction of the deaf and dumb, and is now conspicuous as principal of the institution at Berkeley, California. Andrew H. Smith, another classmate, has acquired a wide reputation as a teacher and practitioner of medicine. Gillett, 1861; Wilcox, of the army, sometime instructor in chemistry and physiology here; Baker, Styer, Young, 1862; Frothingham, 1863; Crary, 1864; Clyde, and many others who fought to maintain the Union; Stimson, 1864, distinguished as a physician and teacher, and conspicuous as a military sanitarian, devoted to his patients and profession, truly it may be said that he doeth honor to the alma mater that nurtured him. The Featherstonhaughs, 1867-71; Pearson, 1868; Leonard, 1872, a professor in the Detroit Medical College; the Whitehorns, 1873-75; Quimby, 1876; Culver, 1878; Craig, 1880, and a host of others, young and old, are all carrying forward the noble work, and spreading abroad among the people the name and fame of these classic halls.

Again glancing backward, this time upon the completed hundred years of Union College, we find that the population of our country has grown to number nearly seventy millions, and that the whole breadth of the continent is occupied by teeming cities, fruitful farms, and

thriving manufactories, and we also find that in every department of human knowledge there has been an advance greater, more momentous, and more permanent than in any century the history of which is written.

In this advance medicine has bountifully shared; indeed, it may be truly said that a new science has arisen, and more progress has been made in this art, during the nineteenth century than in all time before. In this marvelous progress Union has taken no unimportant part, not alone through her illustrious sons, but even more, if possible, through the hundreds of silent ones who have done their duty simply and in private, "and in their patient, charitable lives" have exerted an irresistible influence in advancing their chosen profession.

Of thy sons, O Alma Mater, like the Roman matron you may proudly say, "These are my jewels."

Semi-Centennial of the Engineering School.

PRESIDENT CADY STALEY, OF THE CASE SCHOOL OF
APPLIED SCIENCE, PRESIDING.



OPENING ADDRESS

BY PRESIDENT STALEY,

Of the Class of 1866.

IT is eminently fitting at this Centennial Celebration of Union College, that some special note should be made of scientific education. Union College was one of the very first of the classical colleges to introduce scientific education in its curriculum. The introduction of science into the higher educational institutions was a very slow process. For centuries all the schools were in the hands of the churchmen, and they were very loath to have science introduced as a regular study in the schools. When Roger Bacon began his experiments in physics and chemistry, many of his colleagues suggested that he was tampering with evil spirits; and when he showed them the properties of a combination of sulphur, charcoal, and saltpeter, which we call gunpowder, they were sure he was in league with the devil. They invoked the power of the church; and Roger Bacon was imprisoned for dar-

ing, as they said, to attempt to find out what God had meant to keep secret. The church was opposed to science, and until the present century very little was done in the line of science in institutions of higher education. One of the very first of these institutions to introduce science into their curricula was Union College. More and more attention was given to different branches of science, but the first complete department to be organized was that of civil engineering. In 1845, William Mitchell Gillespie was called to the professorship of civil engineering in this college, and the department was fully equipped and started. Professor Gillespie was particularly well trained for this work. First, he was a college graduate; then he went to Paris and studied in L'École des Ponts et Chaussées, one of the best scientific schools in the world. He returned to this country and had considerable practice in railroad engineering and other branches of engineering before he came here to teach. He was, perhaps, one of the best-equipped men in that line in the United States. In his teaching he gave equal emphasis to the theoretical and the practical sides of his subject. He was not content, as many are, to teach only the practical. He was not satisfied with what is sometimes called the "near-enough-for-practical-use" methods. His students soon learned that precision and accuracy alone would be approved. And yet there was one student who once ventured to try the other method with the professor. This student, whom we will call Mr. M., was given to vigils not altogether of a studious sort. The class met the first hour in the morning, and this morning M. was there, not because he had risen with the lark, but because he had been out on a "lark" all night. He went in with the class and seated himself in the front row.

The subject under discussion at that time was the application of geometry to the division of lands, and the professor was showing the practical applications of

geometrical problems. Drawing a circle on the board, he said: "Now we will conceive this to be a circular piece of ground, and I will ask one of you to find the center." Then he called upon Mr. M., of whom I have spoken. M. rose with great dignity, hesitated a moment, then walked carefully to the board, and with an air of confident conviction put his finger as near as he could guess upon the center of the circle and said, "Professor, I don't want to be rash about it, but I think the center is right about there." Those who knew Professor Gillespie (and several of you did know him) remember that he was not much given to joking in the class-room, but the joke on this occasion was too good to be resisted. By the way, those who think the professor did not enjoy a good joke are greatly mistaken. I remember very well of his telling me with great glee of a little incident that happened shortly after he began housekeeping in the block on the corner of Quackenbush and Union streets. During the first years of his professorship he was a bachelor and had bachelor's quarters in that block, having his own front door on the street. When he married he took the rest of the house, and still kept his separate door. The kitchen was a small wooden building on the lower end of the block, which also had a door on the street. One day, when he had gone into the kitchen to give some directions to his servants, the kitchen door-bell rang. A servant went to the door and found a man there with something to sell, who began to talk about his wares. Gillespie stepped to the door, sent the peddler about his business, and then started towards his study. When he got to the foot of his private staircase, hearing a knock he opened the door, and there stood the same man. Gillespie told him again to go about his business, and the man backed out and started up the street. Gillespie, thinking the man might go to the next door, also his own, walked around and reached there, just as the

door-bell rang. Gillespie opened this third door, and before him stood the same peddler he had already twice dismissed. The man started back aghast, but found courage in a moment to say timidly: "Will you kindly tell me how far up this street you live?" (Laughter.) I admit that Professor Gillespie was not much given to joking in his class-room, but he could enjoy a good joke when it came his way as heartily as most men.

Professor Gillespie managed the department for twenty-two years, until 1867, when I succeeded him. When I speak of succeeding Gillespie, I am reminded of a little anecdote that Oliver Wendell Holmes used to tell. One time Rufus Choate had an engagement to deliver a lecture, and being unable to keep the engagement, he arranged that Holmes should go in his place. Holmes met some friends on the street, who said to him, "Ah, Holmes, you are going to fill Choate's place, are you?" "Fill Choate's place!" said Holmes. "No, sir; I am going to rattle around in it." Now, I rattled around in Professor Gillespie's place for nineteen years. After I left, Professor Brown succeeded me, and was here eight years. For the last year, one of my old students, Professor Landreth, has been in charge of the department, and Professor Landreth's reputation while at Vanderbilt University is a guarantee of his success here at Union.

But I am not here to make a speech. I did not know that I was to look into your faces until I came here and saw my name on the programme; but I lived so long at Union College and got so used to obeying orders, that when the orders came to appear here I obeyed them.

You expected to listen to General Stone at this time and place, but I have been handed a letter from General Stone saying that he cannot be present. I will read the letter:

The pressure of public duties deprives me of the pleasure of being with you at the Centennial gathering of the Sons of Union;

but I cannot forego the opportunity of sending a word of friendly greeting, if you will kindly convey it to the men of my day who may be present, and a word of encouragement to the younger men who in the closing days of the century follow your footsteps in the great science of construction, as we followed those of our master, Gillespie, in its middle years. It was to us a matter of pride that Union College was the first of the great educational institutions to inaugurate thorough scientific education in engineering, and that our great preceptor is still regarded as high authority, both as to precept and practice, in the science to which so many great technical institutions are now devoted. The men who have seen engineering grow to what it is have no reason to doubt the greatness of its future; and the young men who are now entering the profession need have no fear of being too late. The engineer is the knight errant of modern adventure; armed with all the forces of nature and panoplied with all the arts, he boldly challenges every physical barrier to human progress; and the greater success he achieves, the wider are the opportunities offered to his skill and courage. The heights we reach to-day are the vantage-ground for a new advance to-morrow. Just as the country is filled with railroads, and that field for engineering disappears, science comes in with new means for their operation and all their methods and appliances are to be revolutionized. And just as we have determined how to build highways in this country for the travel we are accustomed to, horseless carriages appear, in astonishing number and variety, and the science of road-building must be adapted to new conditions. Meanwhile, we have already an era of ship-canals and great harbor-works, of enormous water-powers and grand irrigation projects, of elevated railroads and magnificent bridges, of tunnels and underground rapid transit lines; and in addition to all this the prospect of an extensive re-location of manufacturing establishments to meet new conditions in trade and transportation, and in the generation and transmission of power. With these and all the minor constructive works that will follow the restoration of prosperity, and especially with the field opened up by the agitation for good roads throughout the country, there ought to be abundant work for the young engineer.

With heartfelt good wishes, and with a God-speed to old Union, I am

Faithfully yours,

ROY STONE, of the Class of 1856.

As you have heard so often since you have been attending this celebration, Union College is famous for the men of affairs among its alumni—men of affairs in very many directions. It is now my privilege to introduce to you, as one of the speakers of the afternoon, one of these men of affairs, as well as a statesman, the Honorable Warner Miller, who will address us.

ADDRESS

BY WARNER MILLER, LL. D.

Class of 1860.

THE COLLEGE IN COMMERCIAL AND INDUSTRIAL LIFE.

MR. CHAIRMAN, Ladies and Gentlemen: The subject assigned me by President Raymond is, "The College in Commercial and Industrial Life." Why this selection was made and why I was assigned to it, I know not, save, it may be, that the President, in going over the college records of some of the old men, found that my record as a classical scholar was the poorest in the class of 1860, and therefore, being a poor classical scholar (although I was considered good enough then to be elected professor of Greek and Latin in a collegiate institute as soon as I had graduated), undoubtedly President Raymond thought I must of necessity be a good business man, and therefore assigned me to the treatment of this subject. The fact is, I am as poor a business man as I was a classical scholar. I am only a plain farmer, who in these hard times is unable to make both ends meet, no matter how much economy he may exercise. This afternoon, however, I shall practise an economy which you will all approve, for it will be all for your benefit. I shall economize your time by making a speech only a few moments in length. Some of my good friends of the class of 1860 (my own class) and of 1861 have suggested

frequently during the day that they should move, here in the audience, that I have leave to print, as they do in the House of Representatives, and, not waiting for them to make this proposition (for I know who it is coming from), I have decided to ask leave to print; and when the Centennial book comes out, you will find that my speech of fifteen minutes in length will have swollen to at least fifty or one hundred pages such as the "Congressional Record."

I never before had the privilege of speaking to a classical college audience like this in the open air. We were always surrounded by sacred walls and their associations. But as I stand here to-day it seems to me that our college is making very great progress. As I look out upon this audience it has every appearance of being a Republican audience, and I might, if my speech was not prepared,—as President Brownell has suggested,—wander away from my subject and talk about the tariff, or the present administration, and the foreign policy of the government of the United States. My friend here in front suggests that I might speak upon the Nicaragua Canal. That is a familiar subject to myself, but might not interest you all. I am determined not to wander from the subject assigned to me. I have committed to paper substantially what I want to say.

The subject allotted to me, "The College in Commercial and Industrial Life," is one seldom discussed when the college or university celebrates.

In the olden times, when education was confined to the few, the college was instituted for the purpose of producing doctors of law, doctors of medicine, and doctors of divinity. The business man was produced by an apprenticeship in the counting-house.

Then the few lived in palaces; the many in hovels. The few were clothed in purple and fine linen, and lived sumptuously; the many were clothed in coarse clothes or

skins of animals, and fed on black bread. The few were masters; the many slaves. Education was confined to the cloister and the court.

To-day all this is changed; the palaces still exist; the hovels have disappeared, and in their places are the comfortable homes of the masses.

In free America on gala days the capitalist and the laborer cannot be distinguished by the difference in their dress. The food of all classes is gathered from the temperate, the tropical, and the polar regions; the depths of the sea even are called upon to contribute to the comfort and adornment of man.

Education is no longer held to be so sacred that it would be sacrilegious to communicate it to the masses, and we have the masses educated now by force of law. Finally, government, which was once monopolized by the few without regard to their worth, has lost its exclusiveness and become the divine right of the many.

The college and the university no longer confine themselves to the production of doctors of law, medicine, and divinity, but cover every department of human knowledge; all sciences, art, and literature must find a place in their curriculum.

The young man who can talk Latin and write Greek verse has only begun his education, and must add thereto an amount of information upon a multitude of subjects which would have astonished and dismayed the ancients.

The number and variety of the subjects of study and research to-day are so numerous that no one can hope to acquire in a thorough manner more than one or two of them.

The departments of law and medicine, engineering and science, are divided into numerous subdivisions, any one of which requires for its complete mastery the best efforts of the highest order of intellect.

The college to-day gives the preliminary training for

every calling or profession ; the university with its technical schools completes the education and sends the student forth ready to undertake the active work of life.

Not long ago a most distinguished and successful man stated that a college education was not necessary, but injurious to the young man who was to follow a business career ; that it was better he should commence by sweeping out the office and polishing the door-knob, than waste his time in learning Greek verbs and moral philosophy. The statement was at once controverted, and an inquiry set on foot to determine the truth or falsity of the proposition. It was shown that a large part of the men controlling the commerce, manufacturing, and transportation of the country were either educated in our colleges or in the scientific or technical schools connected with our universities.

Why should it not be so ? Is there anything in the nature of sweeping office floors and polishing door-knobs which would give one an insight into the laws that govern trade and finance ? True, one should commence at the bottom of his profession or business and learn it in detail, but he should bring to his work a well-trained mind stored with all information possible.

If a thoroughly educated youth will not make a more successful business man than the uneducated, then education is not the important institution that it has been held to be, and government can relax its efforts to make it universal.

The truth is that no man succeeds in any important work who is uneducated ; he may not have studied in our schools and colleges, but he has obtained his education in a much more laborious and unsatisfactory way. He has labored at night without the aid of teachers, and regretting that he had been deprived of the advantages to be derived from our schools.

If education is power, if it is such a training of the intellect as to enable it to work like a perfect piece of

machinery when power is applied to it; if education so trains the human mind that it will reason correctly from any premises or facts presented to it; then the educated man has the advantage over his uneducated brother that the complete and perfected compound steam-engine of to-day has over the crude and incomplete first engine made by Watts.

If the animal we call man is wanted only as a hewer of wood and drawer of water, if he is to swing the pick and handle the shovel only, if the office boy is never to do more than to sweep the floor, weigh the sugar, and measure the calico, he need not be college educated.

It is a well-established fact that the labor of the best educated nations is the most effective. The labor in our manufacturing industries is from twenty-five to fifty per cent. more productive than the same class of labor in Europe, and one hundred per cent. more productive than among the Orientals.

Mulhall, the acknowledged authority in statistics, in an article in the last number of the "North American Review," speaking of the great growth of our country, says: "The United States in 1895 possesses by far the greatest productive power in the world; that this power has more than trebled since 1860, rising from twenty-nine to one hundred and thirty-nine milliards of foot-tons daily." The result he attributed largely to the general diffusion of education among the masses. He further says: "The census of 1890 showed that eighty-seven per cent. of the total population over ten years of age could read and write. It may be fearlessly asserted that in the history of the human race no nation ever before possessed forty-one millions of instructed citizens. European states have certainly made efforts to diffuse popular instruction, and with considerable success, but Americans have left them far behind in generous and wise-minded expenditure on education."

Education is power which increases in geometrical

ratio as it ascends from the kindergarten to the university. The college produces not only the profound scholar and philosopher, not only the successful lawyer, doctor, and preacher, but the broad-minded merchant, the successful and inventive manufacturer, and the far-seeing projector, builder, and manager of our great systems of railroads, steamship lines, and the controllers of our foreign and internal commerce.

The successful merchant of to-day must know the markets of the world for the products in which he deals or he will be distanced in the race. If he would handle wheat with assurance of profit he must know not only the crop prospect here, but its condition in the Argentine, in India, and Russia, as well as in England, France, and Germany; he must determine whether there is to be a surplus beyond the demands of the world, or a shortage.

The cotton and woolen manufacturer must be equally informed as to the supply of his raw material, and he must keep abreast of the inventions and improvements in the process and machinery which he uses, or he will find himself unable to compete with the better informed manufacturer.

The railroad, the steamship, and the telegraph have entirely changed the methods of doing business. The successful operator of to-day has upon his desk every morning the latest quotations from every market in the commercial world. Profits are thereby reduced to the minimum, and the chances of great gains and great losses are equally reduced.

The manufacturer studies the wants of the human race and undertakes to supply them, knowing that if he succeeds in meeting or anticipating their wants success is assured.

The man engaged in transportation is continuously seeking for every possible improvement in the means of

transportation, and his efforts have given us Bessemer steel, which has revolutionized railroads, and reduced its cost to a point never dreamed possible; it has also given us the ocean greyhound, which has reduced the distance between the continents so greatly that the voyage is no longer looked upon as an undertaking of importance, but merely as an excursion for pleasure or profit, as the case may be.

If the merchants of Venice, who sent their richly-laden argosies the world over, were princes, the merchants, manufacturers, and transporters of to-day are producers, controllers, and distributors of the wealth of the world.

These classes have to do with material things; they supply the physical wants of man: but take away commerce, manufacturing, and transportation, and you destroy civilization and man returns to his original and barbarous state, where trade is measured by a few shells on a string, where manufacturing goes no further than the production of bows and arrows and stone hatchets, and transportation is carried on in birch-bark canoes or dug-outs.

Education is the force which has changed the face of nature from a wilderness to a productive garden, and man himself from the savage, self-destroying, and brutal being to the man we now know, who so closely approaches his Creator in the achievements of his intellect as portrayed by Shakspeare and Milton in literature, by Michael Angelo and Raphael in art, by Alexander and Napoleon and Grant in war, by Bismarck, Gladstone, and Lincoln in government, by Galileo and Sir Isaac Newton in science, and by a host of others in every department of research and learning.

Education has freed and ennobled the race; but it could not accomplish this until it had broken the bonds which for centuries had held it, the property of the few, and away from the masses.

When the spread of education shall be as wide as the world itself, man will be fit for self-government everywhere; kings, emperors, and the privileged classes will disappear, and universal peace will prevail.

The college and the university have been free from the bigotry and exclusivism of the past. It no longer confines its teachings to the dead languages and the humanities, but undertakes to fit our youth for every vocation.

In this breaking away from the ancient system, Union led the van. It was the pioneer in establishing courses of study other than the purely classical.

In 1829 Union established a scientific course as distinct from the classical, being the first college in America to depart from the old system. The beneficial result following this action can be found in every part of our land. Nearly every college has established a scientific department, rendering it no longer necessary to seek abroad the highest scientific learning.

Fifty years ago the authorities of Union College, realizing what a great work was to be done in America in subduing the country and in developing it by railroads and improving our waterways, set up a school of engineering under Professor Gillespie, making it the first college in America to establish an engineering department.

Thus it is seen that Union has done much to broaden the lines of college training, and to produce, not alone the recluse scholar who found his greatest good in adding to his sum of knowledge for his own delectation, but to produce the all-round man who could take his place with the best in any career he might choose, whether law, medicine, theology, or commerce and trade.

I cannot take your time to enumerate the sons of Old Union who have made its name famous by the success they have won for themselves. Without boasting, we may say that during the century that is drawing to a

close it has had a greater influence on the welfare and position of our State and the nation, through the men it has sent out into active life, than any other college in the country. May we not confidently hope that its record for the second century, when made up, will be equally satisfactory and brilliant? [Applause.]

EVENING SESSION.

The College in Statesmanship and Politics.

HON. JOHN GARY EVANS, GOVERNOR OF SOUTH CAROLINA,
PRESIDING.

MR. SILAS B. BROWNELL, Chairman of the Board of Trustees, arose and was greeted with applause. He said: I am glad, friends of Union College, that this reception should be accorded to me before the address which I am about to make is finished. This closing exercise of the Centennial of Union College brings to mind the action of the committee under which these exercises have been arranged and carried out — arranged and carried out with a delight and enjoyment which I hope will only be equaled by the profit and joy to the college which will arise from the renewed interest and attention which this centennial celebration will awaken in her alumni and friends, and by the added facilities which will be afforded her for the work ahead.

Eminently proper is it that after running the whole gamut of the professions and vocations, this occasion should culminate in an evening devoted to that highest of all vocations, statesmanship, and that we should be able to listen to a recital of what Union College has done in statesmanship and politics. There certainly is no sphere in which greater heights may be scaled and nobler laurels won than in the sphere of statesmanship and

politics. The true statesman is the true benefactor of his kind.

The committee have appointed to take charge of this evening's exercises one who perhaps more than any other man of his years is to-day in the eye of the American people, John Gary Evans, of Union's class of 1883, Governor of South Carolina. [Applause, during which Governor Evans advanced.] Union College does not make every one of her children think alike. She makes men who can think for themselves — men who, according to their light, do what they think is the right thing to do. In leaving the management of this final exercise of the Centennial in the kindly hands of Governor Evans, I wish to express the thanks of the corporation which I represent for your attendance and interest in these entire Centennial proceedings; and especially to thank the strangers among us for their generous appreciation of every effort made by its representatives for their entertainment. I take great pleasure in presenting Governor Evans and leaving you in his care. [Applause.]

ADDRESS

BY GOVERNOR EVANS.

Class of 1883.

LADIES AND GENTLEMEN, Fellow Alumni and Undergraduates of Union College: I desire at the outset to thank the committee who have invited me to be present and preside upon this occasion. I assure you that my pleasure to-night at being here is akin to that which fills the heart of a dutiful son when he attends a birthday gathering in honor of his mother; and it gives me filial joy to bring to my alma mater what small honors, if they be such, I may have gained, and lay them at her feet.

In America, the college is at once a needed and a potent factor in statesmanship and politics. We might say that the college has been the salvation of the Union. But, friends, I have not come here to review past differences which once divided a united family. I have come here to bring a message to the young statesmen of Old Union—ay, and to the old statesmen, that they may consider the grievous needs of our nation. I bring to you a message from a section which I have the honor to represent, a section to which the preservation of this Union is as dear as it is to New York or Massachusetts. While possibly some of you may have thought from reading the press reports that South Carolina was ready to secede again, nothing could be farther removed

from the truth. The lesson of the war is not so easily forgotten. But I repeat that my message to you does not concern past differences. My home is where, at this season of the year, with the perfume of the magnolia commingles the delicious odor of ripening fruits and harvests. God has blessed that country with the blessings and favors of nature. The earth fain would bless with abundance all her children there; and yet, strange and unnatural as it may seem, in that God-favored country to-day there are people who are actually struggling for a bare existence, simply because they lack a proper medium of exchange. Heaven looks kindly down, the earth pours forth her treasure, everything is right but the misgovernment of man. We are thrifty; we are progressive; and our climate and soil will not let us starve in spite of injustice and folly; and we of the young South are determined to win in the industrial arts and in the race of progress — and yet for want of a fair medium of exchange many of our people are compelled almost to pawn their pots! This question is for the young statesman to grapple with, for the young graduates of Union College to examine and answer. In the solution of this problem the country seems to be divided into three sections, one section being the South, a second section being the West, and a third section being the North and East. At present the interests of these three sections seem to be conflicting; they seem to be irreconcilable. It would seem impossible at the present moment for any man to point out the legislation by which these diverse interests would be equally preserved intact, and to the glory of our common Union. I know not why this should be so. We hear the rumblings of the distant storm. There is unrest, and I fear something more than mere disquiet. I touch upon this question timidly; for the man who alludes to it is likely to be assailed as a demagogue by almost the entire public press. When we tell you that

we have every blessing that God could bestow upon a people, and that we are moving forward in our industries and in our educational facilities, and in the same breath tell you that we are "poor indeed," it does seem as if we were indulging in very conflicting statements. But there is a question here pressing for solution; and the task which confronts the young statesman and politician is more serious even than that which the North had to deal with in the days of secession and war.

In time of peace we have an effort made looking toward a centralization of power and of wealth. We have here this danger, and I can speak plainly in this presence, for here I am no alien, no mere citizen of another State. Here I am a son of Old Union, and I am speaking to a band of brothers among whom heart beats with heart, and the trouble of one is the concern of all. [Applause.] We have this danger to the Republic, the massing of mighty power and colossal wealth in the hands of the few quartered in our populous cities. It is a danger which we of the South feel more keenly than you of the North; and it is a danger which must be dealt with courageously. In your own metropolis alone twenty families control enough wealth to purchase a sovereign State, although it seems that they regard English lords and French counts as a more interesting, if not a more lucrative, investment. These enormous and ever-accumulating fortunes exist; and what a mighty force for the corruption of government they represent! The agriculturists of the country are poor, and one might almost say actually begging for the necessities of life. We of the South are an agricultural people. The people of the West are agricultural in their interests. We are dependent upon you and you are dependent upon us. Cannot we then harmonize our differences? Will there not be a sounder and broader statesmanship disseminated from our institutions of learning, so that selfishness may not threaten and de-

stroy the liberties for which our fathers fought? I tell you what we of the South feel to-day, and what you yourselves must inevitably feel. The South lost last year twenty million dollars upon her cotton crop. A syndicate in New York made fifteen million dollars upon the bonds it took to pay the debt! While these things go on and vast wealth is accumulating in one section of the country, can you not see the danger that threatens the very life of the Republic? In the days of Rome this centralization of wealth caused great murmurings and mutterings among the people which the authorities tried to appease by the distribution of free corn. But this means of purchasing peace became finally powerless and the Republic fell. Shall we pursue the same course that is strewn with the ashes of Roman greatness? Or shall we not rather seek an answer to the question of how to attain an equitable distribution of wealth among our whole people? This is the question we face to-day, my friends. This is the question the answer to which we seek. But the young statesmen and the young politicians of the South and the West and the North who ask this question are denounced as demagogues. If there are those here who doubt the condition of our people at the South, caused, as we believe, by this crying evil of the unequal distribution of wealth, let them go down into the homes of these people, or send their statesmen, to see for themselves. I am satisfied that if you should see these things and should realize the danger as we realize it, that broad statesmanship which has always characterized the sons of Union in times of danger would prevail and triumph over it all. This is the sentiment in which the South asks the North to join for the dispersion of the common danger and the solution of this problem which challenges the highest statecraft. Such is the sentiment which I represent here to-night, extending the grasp of my hand and the deep desire of my heart to the young

statesmen of the North. Let there be no conflicting interests. Let there be no danger of this kind threatening our stability in the eyes of the nations of the earth. Let us take your products in a fair exchange for ours, and let us go forward to a common prosperity. We will do our best to deal with this question at the South. We have cast aside all animosity; there is no feeling but for the common weal. And when you hear that So-and-So of the old school has been displaced, do not attribute it to demagogues, but to the sound, progressive element that goes out from Old Union College. [Applause.]

Now, my friends, as I said, I have come here with no subject for discussion whatever. I have come simply to set forth a few facts for the young statesman to consider, in order that he may leave here feeling that all is not well with his nation; feeling that the mutterings of the people and the uprisings, which he is told are simply the result of the leadership of designing men, are, in fact, from that class which has always saved the nation. Let the young statesman remember that he who saves his country saves all things, and all things saved will bless him. [Applause.]

After music by the College Mandolin Club and the College Glee Club,

GOVERNOR EVANS said: It is with great pleasure, my friends, that I introduce a graduate of Old Union, who, during the time that tried men's souls, was receiving good, wholesome instruction from the old fountain of learning here. I introduce Hon. David C. Robinson, of the class of '65, a citizen of your own State. [Applause.]

ADDRESS

BY HON. DAVID C. ROBINSON.

Class of 1865.

MR. CHAIRMAN, Ladies and Gentlemen: Once more the silence of the summer rests upon these venerated walls. Once more the light and the living green make beautiful the twilight. Once more the fragrance and the radiance of flower and foliage are in the air around us. Once more the gathered throng of sons devoted is in the city of our long-time love. Once more, for an hour, the intervening past is gone, and on the surge of a perennial youth we rise as fresh in sentiment as these before us whose faces are yet radiant with the light of life's bright morning. Around us are the hopes, the fears, the joys, the sorrows, the dreads, and dreams of years now gone forever. With us are faces now no more of earth. Consecrated hands stretch out to us across the chasm of the vanished past. Holy voices sound out like echoes from the years beyond the flood. Shadows of the almost forgotten dance in the soft light of evening.

Bear with us, friends, if, amid these day-dreams, we linger just a little, ere the curtain falls on them forever. Bear with us while the lights seem touched with colors not alone of earth; while the songs of other years seem fraught with harmonies not now in music known to men; while the voices that do speak, the faces that do look,

the scenes that force their coming, have in them each that sacred something which is all the world to us. So come the memories of youth to those who have such treasures in the past as we may claim. Be not surprised that in this summer air, by this calm stream, within these classic shades, the sheen of lights departed tints all the shadows of the coming night. For we are gathered at this ancient seat as we shall not again gather while we live on earth. Fain would we tarry long within this atmosphere of thought. Would we might here forget the stern and unrelenting call of earthly duty, and the high sanction of its disobedience. Alas! not such our privilege! There is a promise yet unfulfilled; a hope so far deferred; a dream as yet unrealized of rest beyond our earthly vision. Speed its good coming; but it is not with us yet. The trumpet-call to action speaks out as never before. Our stay in the land of sentiment must needs be short.

The fragrance of these flowers of memory springs from the care with which they have been tended. That which they are, that which they speak, that which they symbolize to us, is born of years of constant labor and unending devotion. The love, the care, the thought, the work of a hundred years stand around about the radiant achievings of to-day, and make foundation for the airy mirage in the which so many of us revel for an hour. As out of the varied harmony of some vast cathedral organ sounds all at once the mighty undertone of a diapa-son, so sounds to us the story of the end and aim of this one hundred years. What plans, what thought ingenious, what learning sublime, what questions debated and decided, what forecast used, what perils tried and shunned, what problems solved and laid aside, are gathered in the history of that hundred years? What wonder that as to an ancient shrine we pilgrims of the dark and doubtful night come up with shoes put off our feet to tread awhile

the holy ground, while still the diapason thunders in our ears. Peace rest upon them both — the silent shrine, the speaking memory.

What this institution, its teachers, its founders and leaders have accomplished in the century of its existence is written in letters indelible upon the history of our country, upon the record of its every science, in the legends of every noble effort of the human mind which our land has known. Filled with the sense of all that she is, of all that she has been, of all that her noble sons have done, I am asked to speak to you to-night of Union College in statesmanship and politics. I shall not tell you of the shock this summons gave me. For thirty years I have stood subject to Union's every call. No demand that she could make would ever fill the measure of that which I owe to her. For her I have dared every sort of peril, from the long-drawn debates of her Board of Trustees to the dietetic dangers of the Alumni lunch. Yet had I hoped, when I was bidden to voice some sentiment in her honor, it might have been in lighter mood to celebrate the gallantry, the music, or the poetry of other years, the girls we loved, the songs we sang, the verses we indited — why was I not asked to speak of these? [Laughter.] Alas, not so. The girls are here — same ones — to speak for themselves! [Laughter.] The songs are tabooed by a re-organized police, and the verses — well, what can be expected to survive in an age of reform! So, as often in our previous residence in this neighborhood, we are turned against our will from folly to serious thought.

The first step in the discussion of such a theme as your committee have punished the speaker with is a definition of what is meant by "statesmanship" and what by "politics." Here and now, if ever and anywhere, let us speak the truth, and thus, perhaps, even at this late day, atone for some past shortcomings in this

vicinity as touching that sort of speech. "Politics," in the language of the modern American, is generally accounted the art of swindling the other side out of what-ever seems to be afloat; "statesmanship," the higher art of concealing the swindle after its perpetration. The dreams of our fathers of a government of the people, by the people, and for the people, has somehow resolved itself into the motto of the modern American statesman, "What is there in it for us?" And with politicians buying voters at five dollars apiece; poll-workers demanding ten dollars a day; ward-heelers receiving fifty dollars a week; assemblymen said to be for sale at two hundred dollars each, and senators at five hundred dollars each; bribery in the Congressional and Legislative halls of statesmen by day, and draw poker in the hotels by the same statesmen at night, the conscientious orator finds himself backed up against a pyramid of past glories a hundred years old, and asked to define the position which Union College ought to occupy in statesmanship and politics. Is it a wonder that sometimes he almost sympathizes with the theory that the women—God bless them!—are the only true statesmen, and that the millennium will only come when Susan Jones is President and Sairey Gamp Secretary of State [laughter], when the new woman runs the primaries and Union College graduates are only allowed in politics with a woman's permit—not good after dark at that, and not issued at all in the State of South Carolina.

There is a little philosophy in that time-worn story of the doting parents, who, unable to decide to what vocation they should devote their hopeful son, aged eight, agreed to watch him on the playground of the school-house from a near-by window, and to determine the question by his doings there. If he did all the talking, he should be a lawyer. If he swapped jack-knives, he should be a merchant. If he drew chalk pictures, he

should be an artist. If he fought, he should go to West Point. And when, five minutes before recess, the young hopeful, having played hookey on his too confiding instructor, stole three lunch-baskets and four big apples, and made away with his entire plunder behind the school-house, the fond father exclaimed in ecstasy, "My dear, he's a hog. Let's make a politician of him." [Laughter.] Nor are we able to say that judged by modern standards the youth was totally unfitted for the career thus proudly marked out for him. Still, in this same line of thought, I might mention some instances of magnificent self-denial which ought not to be overlooked. In a district not far from that which has the honor of my residence, a Republican caucus was recently called—for some good purpose, I suppose. Factional feeling was high, and although there were but three hundred voters in the district, when the polls were opened it was found that there were two thousand ballots in the hat. The successful party declined to accept the results of this notable triumph on the ground that there was reason in all things. I need hardly say that he lost his political standing at once, and has been called a Mugwump ever since, whatever that opprobrious term may mean.

In recent thirst for political information I asked a local statesman, who weighed two hundred and seventy-five pounds and wore a number six hat, "How do you manage to carry a caucus where there are four hundred votes against you, and only twenty-five with you?" "Well," he replied, "the first thing is to import some more votes." "And what then?" "Oh, you've got to have good feeling." "And how do you obtain that?" "Oh," said he, "I always buy it by the keg. It is cheaper, and they like it better." I need hardly add that when this genius came to be properly appreciated, he was at once appointed postmaster by a Democratic Government.

If these were idle fancies, friends, we might laugh and

pass them by. Perhaps I owe apology to audience so cultured that even for a moment I drop to speech so rude. Yet should I remind you that out of just such an atmosphere spring now the powers that control the rights we have, or ought to have, as well as our place and standing with the nations of the earth? To these and such as they may choose is now committed the right to make our laws, to choose our officers, and the high prerogative to make provision for defending title to property rights of man, and the sacred honor of woman. That it is so is our own fault. We have gone so far astray in the pursuit of dollars and cents that we have forgotten the higher duty which we owe to the commonwealth; we have lost sight of those better things which are not to be measured by the standards of commercial value. We have no right to condemn the methods of politics and politicians, while we stand idly by and refuse to recognize our own obligations to the social pact. Statesmanship does not mean office-holding. The discharge of public duty does not demand that the citizen must become a caucus candidate or a political wire-puller. In the better days, not long ago, our public policy was the matured result of an unselfish devotion to the common weal. To-day the scramble for political preferment, personal aggrandizement, and private gain have made the public service distasteful to the very men who ought to adorn it. It is the duty of those who stand equipped, as are the sons of Union, for this righteous warfare, to force their way into the midst of this unclean and hateful scramble, and there do valiant and unselfish battle for the restoration of our government to its former high estate. In this way only can we discharge the full duty which we owe our Alma Mater, and as well the duty we owe to the land we love. What this college has been to our government, what it has been to our State, what it has been to every constitutional and legislative reform, are matters of history.

So thoroughly identified is it and its past with all that is best in American statesmanship and American politics, that the pride and glory of the State of New York, and the honor of the United States, are intertwined with the work and triumphs of Union College as is one strand of a rope with another.

I might well linger here to speak the name and fame of many an honored son of Union College who has reflected glory upon her. It would be a pleasant task to recall the many who walked here with reverent feet, learned here great lessons from the book of human nature, and went forth to a heritage of toil and care for others, which have made names immortal for themselves and riches uncounted for their fellow-men. I could tell you of him whose scholarly foresight beheld the coming storm of forty years ago, and whose clarion voice gave warning of the irrepressible conflict even then upon us. I could tell you of others who, with equal skill and equal zeal, did yeoman service in the great issues of those other days and the re-organizations which have followed storms now passed away. These would be pleasant words to speak and hear. Not so, however, do I account the highest aim of our concurrent thought to-night. That which does most honor to her we celebrate is not the work and wisdom of any one or any hundred of her sons. They only illustrated that which they had here been taught. They only trod the paths to which their feet had here been early turned. Let us rather contemplate the spirit of that teaching, the lines of those successful paths. Not long need we ponder ere the symmetry and strength, the high argument, of this great work are borne in upon us. Whose mind so ready; whose thought so keen; whose ken so wide; whose eye so bright in all the broad field of statesmanship as that of them who drank deep draughts at the fountains of truth here set at liberty, and by the strength thus gained led on a nation through a

wilderness beset by many perplexities and watered with a flood of anxious tears! By what a path this people have marched here! The pillar of cloud by day and the pillar of fire by night were no more wonderful than the signs of the heavens which, read by eyes almost inspired, have been guide and compass to the land we love. As Moses, elect of Heaven, stood in the way to hear the directions of infinite wisdom and yet remains unrivaled in the glory of his work, so still stands sure the fame of them who have had perception to recognize the drift of human progress, and wisdom to direct the people of this nation thus far on its road of prosperity, growth, and improvement. No man shall wisely lead his fellow-man but as he knows the road to that man's mind and heart. The study of mankind alone makes possible the triumph of the statesman, the symmetry of the State. The great issues of right and wrong can only be taught to men by those who have long known the paths which lead from man to man. This is the knowledge which the world most needs and has most sadly lacked. He who has imbibed it stands panoplied in armor well meant for every social fray even in these tempestuous days.

I put aside as unworthy of respect the distinction so often drawn between statesmanship and politics. If we are to endure as a nation, if we are to grow in strength and purity, the wretched idea that politics is the science and practice of public spoliation must be abandoned forever. The methods of the American caucus and those of the forty thieves are so nearly akin that the attempt to distinguish them is a waste of time. The difference between the buccaneers of two centuries ago and the average ward politician of to-day is principally one of hats and boots, albeit one carried his weapon in his belt and the other has it in his pocket. The cheats, the deals, the grabs and steals, the fraud and lies, the perjury and swindling which have made the record of partizanship for twenty

years, lie at the root of that which threatens us and our institutions to-day. These tricks and crimes should be relegated to the jurisdiction of the penal courts, where alone they belong. The statesmanship and the politics of which we speak differ from each other only in that the latter consists in the advocacy of a policy, the former in the administration of a government.

It is the pride and glory of our common mother that her teaching has been that of an intelligent philanthropy through all the century of her existence. In her classes, whatever else has been neglected, two great lessons have always been taught—the eternal strength of right over wrong, and the great study of human nature. In every phase of fancy, by every road of illustration, these lessons have been given over and over again. Within these halls, for every moment since 1795, the lessons of a true democracy, the equal rights of man and man, the universal and impartial right of the weakest to the protection of law have been the alphabet of instruction. What wonder that, thus taught, her sons have filled, in proportion to their numbers, a tenfold wider field in the range of scholarly statesmanship and true politics than those of any institution of the land? This is the highest, the noblest output of human thought and culture. To lead aright the feet of a confiding people, to deserve the trust they place, are worth the contents of a thousand coffers, outshine the jewels of a thousand crowns.

And now draws near the hour that shall try men's souls as they have never yet been tried. The evolution of the past decade brings us face to face with great changes in our social structure—vast accumulations of wealth on the one hand, gaunt poverty on the other. Here the grind of great capital, there the murmur of discontent; personal aggrandizement and display, bitter resentment and hatred, fill the story of to-day. Organizations of masters here, of servants there, are pushing,

crowding each other till the earth is full of dreary discord. Still the march of invention fills the scene with shifts so sudden as to reach the marvelous. To-day the Brotherhood of Locomotive Engineers is the most powerful and well disciplined of organizations. Ten years hence the locomotive itself will be a thing of the past. In many fields the development of electric machinery makes each year the training and the labor of other years absolutely worthless. What social unrest and disturbance shall attend these changes none can measure. What human wisdom shall forecast the perils sure to come, and provide elastic safeguards for social order in its hour of danger? Not idly content are a million workmen to see the support of families dwindle; not without peril shall be the evolution of a system which cuts in twain the compensation of the toiling millions. Yet these changes knock at the very gates of the citadel. The question and the peril are here.

My friends, that which made this good mother what she has been shall make her still more to our land in the fast-coming storm. Here through the generations has been taught — aye, and illustrated — the great lesson of self-sacrifice. If modern statesmanship and modern politics have been debased and degraded by greed and avarice, they shall find their uplift in a magnificent self-denial, which shall crowd out the venal and putrescent ringsters of the day. God forgive them; they have laid hands upon the very ark of the covenant. But here in this land of the loyal, in this home of the hopeful, on the threshold of better days for us and our children, they shall not sell our birthright for a mess of pottage. They shall not traffic in class hatred and legislative spoil.

There are roads resplendent which lead from the highest to the lowest, and these roads are fragrant with a thousand flowers of manly courage and womanly faith. If it be true that one touch of human nature makes all

the world akin, then, at the summons consecrate of an unselfish devotion, these flowers shall yet bloom as never in the world's sad history. And he who has read aright the law of self-sacrifice has in his grasp the wand of human progress, the open sesame to social blessings yet unnumbered. To the well-educated the contention between employer and employed should be impossible, the social overturn a sublime mistake, class bitterness the acme of human folly. Forget not we that when the One divine made effort to redeem a world, he stooped to lowest depth, and in the crown of thorns found insignia of glory eternal. "When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a virgin," is text magnificent for him who would be true statesman, true politician. The meed of him who loves and labors for his native land can never be measured by pelf or price. That this great lesson has been always the teaching of our alma mater is the secret of her past, the promise of her future.

I shall not fill the measure of your thought and mind if I cease these words unmindful of that which we owe to those great souls whose very forms do seem again to teach us as in the years ago. In their lives they showed forth the lessons of that very self-devotion in which alone we now have hope — that human sympathy which alone opens the door to other hearts. Here, on the ground they trod when they made plain the best of learning, it is meet that we do honor to that which they were and did, now that they rest from their labors. In the temples of the attained glory they shall wear laurels worthy of their work. If, in the far off city where those temples stand, we are some day accounted not unfit to enter, the crowns most bright will, I am sure, be found adorning those dear friends of yours and mine whose simple lives of self-forgiveness made possible what this institution is, what her sons have done in the days that

are gone, and what they shall do in the better days to come; at once the high argument of our thanksgiving for that which Union College has been in the statesmanship and politics of the past, and our hope for that which she shall be in the better statesmanship and politics of the future.

ADDRESS

BY CHARLES EMORY SMITH, LL. D.

Class of 1861.

PLUTARCH gives us an interesting account of the early training of Pericles. The first statement is that Damon, under the pretense of teaching him music, instructed him in politics. Whether politics was something to be disguised under a more innocent accomplishment, we are left to infer; be that as it may, it was awarded the first place. Zeno opened to the young student the alluring paths of natural philosophy. Under the influence of Anaxagoras, who first recognized the intelligent law of the universe, he gained the elevation and sublimity of sentiment and the loftiness and purity of style which gave such dignity and splendor to his speaking.

Through these varied teachings the great Athenian orator and statesman developed and broadened the native powers which burst forth in Olympian eloquence, and made such a profound impress upon his country and his age. With it all there was a mixture of athletics. When Thucydides was asked which was the best wrestler, Pericles or he, he answered, "When I throw him, he says he was never down, and he persuades the very spectators to believe so." Yet with all this training which enriched his culture and sustained his flights and amplified his inherent forces, he maintained unceasing

watchfulness, and never spoke in public without first addressing a prayer to the gods "that not a word might unawares escape him unsuitable to the occasion."

Herein lies the key of success. The triumphs of public life are rarely accidental. There is no test more severe than that of constantly passing under the public judgment. And so the record of an institution which is luminous with the achievements of her sons is not a matter of chance. The influences and methods which implant the knack of getting on are not the hazard of the hour. The glory of Union was not adventitious. Through a hundred years her history is radiant with the chaplets of honor which have come to her graduates, and which their achievements have woven together in a rich garland for the brow of the beloved alma mater. Splendid as are her trophies in law, in theology, in science, in philosophy, in education, and in practical affairs, there is no field of intellectual success from which she derives more luster than from the conquests of her sons in the realm of higher politics and statesmanship. Where is there a roll which glitters with a greater constellation of shining names than those of Spencer, Yates, Breese, Blatchford, Tallmadge, Stockton, Conkling, Bayard, Harris, Toombs, Peckham, Cassidy, Potter, Bigelow, Blair, Danforth, Hartranft, Butterfield, Miller, Seward, and Arthur?

It is a proverb that in the earlier years Union had a larger proportion of representatives in conspicuous public life than any other institution. There were times when she had half a dozen sons from as many different States sitting together in the United States Senate. She made governors, cabinet ministers, diplomats, bishops, chief justices, and presidents. Nor was this a mere fortuitous result. It was the natural fruit of a deliberate policy and well-defined methods. It was the legitimate outgrowth of the sagacious system of a master who in many

respects ranks as the greatest educator this country has ever seen. Dr. Nott was Damon and Zeno and Anaxagoras in one. Under the symphonies of music he could suggest the notes of politics. Under the analogies of philosophy he could deduce the principles of life. He had an unrivaled power of inspiration. With his matchless skill, whether in private talk or in public speech, he might say, in the words of Shakspeare:

Bid me discourse, I will enchant thine ear.

It was his theory to rule not by arbitrary law but by reason and persuasion. He had a profound knowledge of the human heart. With his marvelous insight and discernment he intuitively saw the peculiar character of each individual mind. With his consummate address he instinctively adapted his methods to their varying requirements. He developed manhood by treating his boys as men. He put them upon their honor. He deftly touched the real springs of honorable aspiration. He took the wayward by the hand and believed in giving every man a chance. He taught his students to measure their own resources and strengthened their individuality. He was himself both a masterly instructor and an imposing example. Had he been in politics he would have been a Thurlow Weed and a William H. Seward in one. His range was broad and varied. He could rise to sublime heights and he could sound the inmost depths of sympathy and devotion. In his stately oration on Hamilton we could feel that

'T is the Divinity that stirs within him.

In the gentle and gracious tenderness with which he put his strong arm around the humblest student and gave him encouragement and incentive we could feel that 't is the humanity that moves him.

Under this mighty influence, at once powerful and mellow, which stamped itself upon the whole character of Union and fixed her impress, she shaped her policy and worked out her career. Was it the immediate impression and the direct observation of the power exercised by a great educator in molding lives that sent forth from the halls of Union such a remarkable number of men themselves distinguished in education, like Wayland and Nevin, Alden and Raymond; and that gave presidents to Brown, Bowdoin, Rutgers, Madison, Lafayette, Jefferson, Franklin and Marshall, Hobart, Kentucky, Kalamazoo, Vassar and still other colleges? Was it this personal example that influenced the not dissimilar bent of the leonine Robert J. Breckenridge, who carried from the liberty-loving discourses of Dr. Nott an anti-slavery impulse even within the domain of Kentucky—a bent that led the Boanerges of the pulpit to maintain an active interest in public affairs, and to preside over the national convention of 1864 which crowned the national will in the renomination of Abraham Lincoln? That training made no Procrustean bed. It left men to follow their natural careers. It gave John Howard Payne, Fitzhugh Ludlow and Douglas Campbell to literature. It sent forth Cassidy, Bigelow and Wilkeson to shine among the great lights of journalism. It contributed Breese, Halleck, Butterfield, and Hartranft to heroic deeds on sea and land. It illuminated American jurisprudence with an extraordinary number of resplendent names whose portraiture belongs to other tongues than mine. In every domain of intellectual effort its monuments tower among the most conspicuous illustrations of American genius.

The influence and impress of Union were as broad as the bounds of the Republic. She gave two chief justices to Illinois; governors to Georgia, Wisconsin, Pennsylvania, South Carolina, and Massachusetts; senators to

New Jersey, Delaware, Illinois and other States. She cherishes in the honored roll of War Governors the sturdy Austin Blair, of Michigan. But though measured by no State limits her stamp is naturally most marked upon the imperial commonwealth with which she is especially identified. The political history of New York is in large degree the biography of sons of Union. From the very first her roll was one of distinction. Among the graduates of 1800 was Gerrit Y. Lansing, for many years the influential representative of Albany in Congress, whose silvery locks and benignant face still diffused their kindly light and left their gracious picture in my boyhood days. Then in swift succession came in 1806 John C. Spencer, in 1807 Joseph C. Yates, in 1809 Gideon Hawley, and in 1810 Alfred Conkling.

Judge Conkling was more than the father of Roscoe Conkling. He was himself an embodiment of the high-bred qualities he transmitted, a leader of opinion, a congressman of repute, a distinguished Minister to Mexico, and a jurist whom John Quincy Adams was glad to appoint to the bench because of the esteem formed during their association in Congress. When Joseph C. Yates was named as judge he had not gained fame, and there was some surprise. But he sustained himself so well that he was elected governor, and for years in a stormy era he played an important part. He was not daring, adventurous, or overmastering; but those who have seen the representation of his statuesque head, with his lofty brow surmounted by his Apollo locks, can understand that he was dignified, discreet, and cautious. Gideon Hawley had been only three years out of Union when he was made superintendent of schools, and gained the enduring distinction of being the father of the common-school system of New York. He was earnest, indefatigable, and creative. "For the paltry sum of \$300 a year," says the historian, "he perfected a system for the management of

the school fund; the organization of every neighborhood in this great State into school districts; for a fair and equal distribution of the bounty of the State into every school district; and he devised a plan of operations by which this vast machinery could be moved and managed by a single individual." It was one of the beauties of the old Council of Appointment that soon after he had inaugurated this great work he was removed. But he lived for years a shining pillar in the social and public fabric. I well remember as a school-boy with what veneration we looked to his tall form slightly bent, and to that impressive aspect, at once genial and commanding, through which gleamed his true benevolence of soul.

John C. Spencer brings us at once to the arena of high politics. For nearly twenty years he was one of the chief gladiators. He was the pride of the Clintonians in their fight with the Bucktails. He was a leader in the anti-Masonic party. He was a Whig who served and sacrificed himself with Tyler. Speaker of the Assembly, Secretary of State at Albany, Secretary of War and of the Treasury at Washington, several times a candidate for United States senator, he ranged almost the whole gamut of political honors. He was not preëminent for his Christian forbearance, as appeared when, after one of Thurlow Weed's keen rapier attacks on Edwin Crosswell of the "Argus," he wrote to Weed in these words: "What an awful rent you have made in Neddy's hypocritical morality cloak! You have ungowned him more effectually than it was ever done before. But spare him not. He deserves no mercy at your hands until he repents and asks forgiveness of his sins." Here is the smell of brimstone and the glare of the forked flames! But Weed, though long the friend of Spencer, was not blind to his faults. He sought in vain to save him from allying his fortunes with Tyler, and in his autobiography gives us a glimpse of his judgment when he speaks of

Spencer's "political eccentricity of character." Seward reflected the same opinion when, discussing Spencer for the vice-presidency, he said "he is too apt to go off on a tangent." But however mercurial and unrestrained, he was brilliant, accomplished, and forceful, and has left an enduring name in the annals of the State.

The classes from 1815 to 1819 embraced four embryo United States senators—Nathaniel P. Tallmadge of New York; Richard Stockton, bearing one of the great names of New Jersey; Sidney Breese, who was also Chief Justice of Illinois; and James A. Bayard, of Delaware, the heir and transmitter of one of the few political dynasties of the country, himself both the son and the father of a senator. Tallmadge, though a Democrat, was the avowed friend of the Protective policy. When Jackson and Van Buren forced the sub-treasury scheme he antagonized the administration. These facts led to his reelection by the Whigs, though such conspicuous Whigs as John C. Spencer and Millard Fillmore aspired to the place. After his retirement from the Senate President Tyler appointed him Governor of the Territory of Wisconsin, and Washington Hunt wrote: "All things considered, I do not regret it, except that I feel mortified to see him take a commission under this miserable administration"—a little touch of the political feeling of the time! Bayard served in the Senate nearly twenty years, from 1851 to 1870. He preserved the fame of the father and anticipated the eminence of the son. He was worthy of the name, without fear and without reproach. In 1868, upon receiving an offer of stock of the Credit Mobilier he wrote in reply: "I take it for granted that the corporation has no application to make to Congress on which I should be called to act officially, as I could not, consistently with my views of duty, vote upon a question in which I had a pecuniary interest." Truly a worthy code of public ethics.

The years which trained Bayard ripened a rich and fruitful harvest. Dr. Breckenridge was his classmate. Bishop Alonzo Potter, refined, classic, sedate, was one year ahead of him. One year behind came the famous class of 1820,—Laurens P. Hickok, with his profound and ponderous metaphysical mind; Tayler Lewis, acute and consummate master of all Greek lore; William Kent, son of the great chancellor and himself a jurist of high repute; and that fairest of all the flowers of Union, William Henry Seward, of whom more further on. A little later there was Ira Harris, stately and majestic, a model law master, a sound judge and a conscientious senator; Charles J. Jenkins, Chief Justice and Governor of Georgia; and Amasa J. Parker, direct, learned, and forcible. The class of 1826 was a brilliant galaxy—well-beloved Captain Jack; the hearty, practical Amos Dean; the versatile Judge and Comptroller Allen; Thomas Hun, wise in the science of life; the finely-chiseled and scholarly Horatio Potter; the courtly Orlando Meads; and well-esteemed Horatio Warner, of the Warner Prize. Just the year after followed Preston King, a good man who weighed two hundred and forty pounds, and whose great practical sagacity gave him additional weight in the United States Senate; Rufus W. Peckham, no brawn and all brain, tall in form and towering in command, not lymphatic in any sense, but decidedly emphatic in every sense; and Judge William W. Campbell whose genial presence is well remembered, and who until recent years was a familiar figure at these commencements.

Union gathered her sons from all sections, and they stand for all creeds, all parties, and all influences. If she is glorified by those who dedicated themselves to the service of liberty and the defense of the flag, she was not without representatives on the other side. One of the most picturesque personalities among all the thousands that have gone from her halls was Robert Toombs.

Graduated at eighteen, admitted to the bar at twenty, a captain in the war against the Creeks, he entered the House at thirty-four in 1844, rose to the Senate in 1853, and remained to champion the cause of the South in parliamentary struggle till he went out to fight her battles on the bloody field. Vehement and impetuous, dogmatic and intolerant, extreme in opinion and eloquent in expression, with his long mane and his leonine look, he was the very Hotspur of slavery and secession. It was in keeping with his fiery and imaginative temperament to declare that he would call the roll of his slaves on Bunker Hill. But for a mere chance he might have been President of the Confederacy instead of Jefferson Davis. Oppugnant and recalcitrant by nature, he chafed under the leadership even of his own cause, and retired sullen and intractable. But the pathway of destiny was fixed; in Whittier's phrase, with the finger of the Northern star Abraham Lincoln wrote freedom o'er the land; the towering shaft of Bunker Hill, instead of being stained with slavery, is a monument to universal American liberty; and a fraternal North and an awakened South clasp hands in a restored and regenerated Union.

For many years the politics of New York were the Titanic struggles of the potent Albany Regency and its masterly foes. The editor of the "Argus" was Edwin Croswell, chaste, classic and careful, revising, refining, and polishing his proofs down to the hour of going to press. Around him were the sinewy Silas Wright, the scholarly John A. Dix, the hard-headed Azariah Flagg, and the virile and robust William L. Marcy, who was a true American Secretary of State, and who gave the country a vigorous and patriotic American policy such as we would hail with satisfaction to-day. The battle of the Whigs was fought in the "Journal" by Thurlow Weed, who, in contrast with the ponderous, heavy-mailed Croswell, was preëminent in the short, sharp

rapier thrust that pierced the weak joint in the armor, and unhorsed his antagonist with a single stroke. Different from both was that accomplished son of Union, William Cassidy, who, at the head of the "Atlas," completed the triumvirate of editorial combatants, and who was the free lance in the brilliant tourney. In the conflicts of the Hunkers and the Barnburners, of the Dough-faces and the Free Soilers, of the Hard Shells and the Soft Shells, he bore the shield of liberalism. A master of literature, he was peerless in his attic wit, his literary charm, and his epigrammatic force. He lived to mount the tribune of his old rival of the "Argus," and to become the oracle of a new Regency; and you will permit one who in an humble way was sometimes the victim of his glittering blade to drop in passing a little flower of cherished memory's admiring tribute upon his sacred tomb.

Time would fail me even to glance at the clear-cut and incisive Clarkson Potter, the rollicking Pierson, the reticent and sententious Carpenter, and scores of others who are worthy of remembrance. But there remains the greatest of all. William H. Seward was at once the most conspicuous and the most characteristic product of Union. He was a favorite of Dr. Nott; he often sought the counsel of his old master; and he embodied and typified the teaching which the patriarch of Union impressed upon his sons. In the galaxy of American statesmen Seward was a star of the first magnitude. He was great in administration, great in forensic power, great in diplomacy, great in speculative insight and grasp, great in creative and constructive statesmanship. His consummate defense of the poor negro, Freeman, remains among the most splendid monuments of legal exposition and eloquence. His wonderful series of speeches in the Northwest pointed and pictured the destiny of a new empire. His mind had the philosophic quality of Jefferson's, united with a parliamentary power which Jefferson

never possessed. He could soar through the realms of abstract reason, and could measure methods by the hardest and most practical tests. Of wider sweep and less pragmatic than Sumner, of keener intuitions and loftier range than Chase, of finer mold than Wade and broader leadership than Hale, he was *facile princeps* in that remarkable and brilliant group of anti-slavery senators who represented and quickened the awakened conscience of the country in the crucial decade before the war.

Through all his great career he never lost his attachment for Union and for Dr. Nott. His famous speech declaring the "irrepressible conflict" between freedom and slavery was delivered only after he had advised with his old preceptor, so that it may fairly be said the voice of old Union was potentially heard in that crucial trial of the nation.

Seward was as distinctively the leader of his party as was ever Jefferson or Clay. He was as clearly marked for the Presidency by the right of primacy as was ever Clay or Blaine. But his fate was theirs, and hard as it seemed at the time, the world has long since recognized a Providence in it. He was a better Moses than Joshua. His contemplative and optimistic philosophy, which sometimes approached the visionary, was better adapted to lead the nation up to the inevitable culmination than to lead it through the stupendous crisis. Destiny determined for him a different function and a moderating association. It was an Omniscient Hand that overruled parties and conventions, and guided and restrained the sometimes imaginative and illusory visions of Seward by the more untrained statesmanship, but prophetic insight and almost divine wisdom, of Abraham Lincoln. And never was there a union better fitted to pilot a nation through a supreme trial than that which combined the masterly dexterity of Seward in diplomacy with the serene faith, the matchless tact, and the calm supremacy of Lincoln over all.

Union gave a President to the Republic in Chester A. Arthur. He had been a master in practical politics — too exclusively a master, some thought, when under circumstances more distressing to his sensitive nature than to any other, he was suddenly summoned to the highest place in the nation. If there had been misgivings and doubts they speedily vanished, and in the party chieftain who had been especially associated in the public mind with the violent contentions of New York, the country soon came to recognize a most captivating gentleman, a most chivalrous and lovely spirit, and a most accomplished and conscientious ruler. He won over a critical sentiment, and, through his dignified, manly, and heroic service, he left a fragrant memory which is embalmed in a new appreciation.

I have not thought to dwell upon the living; but in this presence, without wishing to be invidious, I cannot forbear a passing word upon the versatile McElroy, who careers with equal skill from politics to poetry; upon the clear-headed Thayer, who served with distinction as Minister to Holland; and upon the sagacious and courageous Warner Miller, whose strong judgment and vigorous leadership have been an inspiration to sound politics in New York. It is for the living to emulate the example and perpetuate the fame of the dead. Union has a noble history and glorious traditions. If she has had some shadows, her career is gilded with splendors. Crowned with a hundred years of lustrous service, her sons and friends have gathered on this centennial anniversary to honor and revere her. As they gain new zeal and inspiration from this return to the venerable halls of Alma Mater, so may she derive fresh strength and impulse from their enkindling presence; and in the new consecration and influences of this historic occasion, may she look forward to a long and bright future which shall be worthy of her illustrious past.

COMMENCEMENT DAY.

The commencement exercises of the class of 1895, held in the First Presbyterian Church, were immediately followed by the University Celebration. In the evening a reception was given at the President's house. The commencement ball in the Memorial Building closed the festivities of the day.

THURSDAY, JUNE TWENTY-SEVENTH.

University Celebration.



ADDRESS

BY REV. ELIPHALET NOTT POTTER, D. D., LL. D.

President of Hobart College.

MR. PRESIDENT, Gentlemen of the Corporation, the Faculty, the Alumni and their Guests, Ladies and Gentlemen: My chosen privilege and appointed duty on this happy day is merely informal and introductory. Invited to the Chancellorship and also (as your Centennial Chairman wrote to Hobart College) to "any Centennial title or position" I would "consent to accept," previous engagements permit me only to preside on this occasion, as "Founder of Union University."

Your Centennial orator holding with me that complimentary remarks customary on such occasions may be omitted, especially as between brothers, it is, in view of the "Episcopal injunction of personalities," a happy fact that the Bishop of New York needs no introduction in the city or State of New York, or in the United States; and indeed, as I was lately reminded by an authority on the other side of the water, he needs no introduction abroad, and certainly none therefore at home.

In the old days, when we nine brothers looked out over the college parapet from time to time, and from the house of our father, Alonzo Potter, one of your vice-presidents, or from the neighboring home of our grandfather, Eliphalet Nott, one of your presidents, some of us swarmed into the town below, we boys found that old Schenectady was called "Dorp," while in the good, old-fashioned familiarity of the day they spoke of Henry as Hank.

Presenting the Rt. Rev. Henry, of New York, to this enlightened audience, it is satisfactory in an age of doubt to find as a firm foundation, a rock of certainty like the fact that no introduction is needed between "Dorp" and "Hank" Potter.

I come from Hobart College bearing salutations. And as those who have had the good fortune to have been the instructors of distinguished men have tended to take to themselves credit for the achievements of their students and to claim a share of their success, so to-day in some measure this privilege may be mine as I salute you, President Raymond, as my former pupil as well as my connection by marriage and, as your letter of invitation reiterates, my "friend."

Hobart in her 70th year saluting Union at her Centennial, adds greetings all the more cordial, because Union seems to have been the quarry where Hobart has sought Presidents. Looking lately into her records for the first president there named, I discovered (so surely did they count on his acceptance and his coming to the lovely lake-side collegiate home awaiting him in Geneva) that the first to be called "president" in Hobart College records was your vice-president, Alonzo Potter. Family ties here were too strong to permit his retirement at that time from Union College. But I find something to the same effect with regard to my brother, the Bishop of New York; at least he is one of Hobart's and of your chancellors; and among others called to Hobart's presidency

was your gifted alumnus, the Rt. Rev. Dr. Littlejohn. The Rt. Rev. Horatio Potter too, another distinguished Union man, was called, and wrote proposing to accept the presidency of Hobart provided they could await the expiration of his previous engagements. And, as showing further appreciation of Hobart's continued relations to Union, one who became president there and has attained eminence as a Union alumnus, Rev. Dr. Rankine, has joined the loyal pilgrimage to this centennial shrine. In that family, by a reversed law of heredity, the beauty of the mother ascends from the sons to the father, so that after half a century, Dean Rankine returning is as ruddy as his boys; Rankines have been both Union and Hobart men, and one of them calling on me in Geneva last week informed me that his father had gone down to Union "to celebrate." When I discovered yesterday that he was not at our Hobart commencement although head of our Divinity School, and heard the remark, "Dr. Rankine is still celebrating at Union," you may imagine my solicitude. If present to-day will he not rise and, as I must in a moment return to duties at home, send by me assurances of his welfare to his waiting people and devoted Divinity School?

If something more serious is called for as appropriate to this occasion, one of Union's alumni suggests for mention the happy fact that in opening, yesterday, Hobart's Memorial Library Building (fire-proof and free from debt) in commemoration of the 70th anniversary of the college, we were, in addition to other gifts and permanent funds, enabled to announce a further gift connected with the Library Building of thirty-five thousand dollars as an endowment for its maintenance. So seldom comparatively can we secure such guarantee funds, that this is mentioned not only as an example but as an encouragement to those devoted to the arduous duty of placing educational institutions on permanent foundations.

Your Centennial orator, who addressed us eloquently at Hobart College yesterday, enjoyed before we were hurried thence to perform our appointed parts here, the good cheer provided by one of my household who helped to prepare half a century ago Union's semi-centennial banquet. It seems that whole burnt offerings made part then of Union's sacrifices and feasts, for the tradition I understand is endorsed by Moses Viney, whom we rejoice to see serving your president to-day. President Nott having secured freedom for Moses in the old slavery days, Moses served faithfully and was used by the president to point many a lesson and adorn many an instructive tale, as your thronging alumni will remember. I doubt if Union's alumni fare better at this centennial feast than when, half a century ago, Jane Lamey, the celebrated *chef à la mode* to whom I referred above, and others prepared for Union's semi-centennial repast the above indicated sacrifices (if pagan, none the less toothsome); for, as I am informed, the following adorned that hospitable board of fifty years ago: thirty rounds of beef, thirty quarters of lamb, twenty-two pieces à la mode, twenty-five hams, eighty chickens, and lemonade, etc., "ad infinitum," as the erudite mathematician of that day boldly added.

I not only bring from Hobart College greetings, but congratulations upon Union's successes. That exquisite modesty that characterizes all Union men, that shrinking from publicity, is such that if many of us have filled places of some prominence, it is because greatness has been so thrust upon us that we have been pushed into them, and not, as outsiders have proclaimed, because "Union men are so pushing." Despite such maiden-like modesty, although co-education is as yet unknown among us, Union's successes, if unmentionable because of humility, are unmistakable because of conspicuity. Be it mine to recall them on a future occasion, should the

illustrious chairman of your committee, Judge Landon, kindly see to it, as now, that in seeking to bring here every alumnus, the committee again recall me. Then, as has been intimated to me this morning, if the gilded undergraduate of that day exclaims at my appearance, "Who is that ancient individual representing Hobart?" the reply may be, "Only Hank Potter's younger brother Liph, who as a boy made mud pies on College Hill, which later crystallized, one into the long prophesied central Alumni and Memorial Hall, and others into the buildings and funds back of it."

Gentlemen, Hobart College is also celebrating and completes the commemoration of her seventieth year—rather a large contract for a small college; which, however, in educational value, equals a "big thing," we believe, if all good work and results are duly estimated. With the cordial concurrence of the faculty and as a matter of inter-collegiate courtesy, Hobart at Union's centennial request has changed the day of commencement that I might be enabled to participate, as I now gladly do, in this culmination of your collegiate and university celebration.

Arriving and cordially welcomed at midnight, I regret that previous engagements so promptly recall me; for thus I am estopped from taking by the hand those with whom I have been in times past associated here; and joining in joyous reunions with pupils, classmates, and college-mates, including the rosy-cheeked boy of long ago, distinguished among Smiths, and notably for his oration here, and yet another who has just favored you, your poet well known in editorial circles, and still others useful and illustrious in church and State; while held in cherished memory also are those once with us "*sed nunc ad astra.*" I regret that I may not meet face to face all going to your Centennial and join in your heartiest Union cheer and utter personally all best wishes for all of Union's sons and friends.

As the long line of Union's illuminati is recalled, there rises unbidden to your hearts and lips lines like those of the sublime Hebrew seer. Dr. Alexander and others of the clergy and laity recognize them as I repeat them in the Hebrew; for as "face answereth face in a glass," so the true Union alumnus conforms to that character present to the inspired heart of him who said, "Quit yourselves like men; be strong."

It remains but for me to utter brief words — not of an introduction which is unnecessary — but of heartfelt aspiration: Union College and Union University, one and inseparable, now and forever. For the coming century and for all the centuries to come, may all best blessings rest upon "Old Union."

CENTENNIAL ORATION

BY THE RIGHT REV. HENRY C. POTTER, D. D. LL. D.,

Bishop of New York and Honorary Chancellor of the University.

MR. PRESIDENT, Gentlemen of the Board of Trustees, and Faculty of Union College, Ladies and Gentlemen: I recognize — I say it with sincere gratification — that it has come to be the tradition of this college that a collegiate costume shall be associated with the exercises of such occasions as this. The example set by yourselves, gentlemen of the graduating class, by the president of the college, and by my brother who has just preceded me,¹ would seem to make it proper that I should inflict upon myself this added instrument of torture, the cap, in connection with what I am about to say. I think you will agree with me, however, that when on this tropical summer day, bowing to the supreme authority of this college, its president, I have endued myself with robes which belong rather to a midwintry season, I may be excused from the additional discomfort of wearing, at least while I speak to you, an Oxford cap. [Laughter and applause.]

Mr. President, Gentlemen of the Board of Trustees,

¹ The graduating class and the president of the college, as also President Potter, of Hobart College, wore college caps and gowns. Bishop Potter was himself vested with the scarlet robe and velvet cap of a Doctor of Divinity of the University of Oxford.

Gentlemen of the Faculties, Graduates and Undergraduates, Ladies and Gentlemen: Fifty years ago an alumnus and professor of Union College, speaking here in commemoration of its first completed half-century, uttered these words:

"Standing, this morning, midway between the opening and the close of the first century of our collegiate history, we feel most vividly the power which we have of translating ourselves into different periods of time — of multiplying, as it were, our terms of life. With our venerable brother" [the speaker was referring to the Rev. Joseph Sweetman, the first and, at that time, the oldest living graduate of Union College, who had immediately preceded him as one of the orators of the day] "we have gone back to the feeble beginnings of our college. We have trembled at the dangers and have sympathized with the toils and trials of those who, through God's good hand, were enabled to bring it into life. We turn in thought to the young men who are here to-day, as he was here fifty years ago,— undergraduates, full of youth, and health, and hope. We go forward with them as they leave these halls; as they do battle with the trials and temptations of life; as they fall, one after another, by the way; till a small remnant, weary and wayworn, with bended forms and silvered locks, they come up again at the expiration of another fifty years, to the great *Centennial* Jubilee; and we mingle with them as they join the throngs which shall then crowd these portals and pour along these streets. Thus, in the oldest and youngest of our family, do we seem to see one hundred years of college life, with all its manifold vicissitudes, brought within the compass of the present hour. We seem to stand at a great cross-road in the journey of life, where travelers come from different and opposite quarters; some rushing forward to assume the burdens and labors of the way, others advancing with slow and feeble step to lay them down. Greetings are exchanged, reports are made, hopes and fears are uttered, and the crowd disperses, to lose itself amid the unnumbered multitudes that throng life's ways.¹

¹ "Semi-centennial discourse of the Rev. Alonzo Potter, D. D., Professor of Moral Philosophy in Union College and Bishop-elect of Pennsylvania," page 2.

The speaker who uttered these words, then in the prime of his strong and stately manhood, has long since fallen asleep, and the venerable president and the associates and contemporaries who then surrounded him have, with a single exception, vanished one and all from this theater of their common endeavors. The great Centennial Jubilee which he then beheld afar has dawned, and children, and children's children then unborn, are here to-day to keep it.

As they gather for this greater festival one thought must first engross them. We talk of the mutations of time, and, in a country still young and but imperfectly developed like our own, those changes perpetually challenge us. As in the history of civilization we have the wooden age, the stone age, and the iron age, so in the history of a community or a college fifty years may not pass without bringing with them, preëminently in a generation so energetic and creative as our own, those external transformations—structural, mechanical, æsthetic, and artistic—of which the last fifty years have been so full. We encounter them here to-day, as we meet them all over the land. The Schenectady of this morning with its mechanical industries, with its vast network of steam communications, with its altered modes of living, is not the slumbrous Dutch survival which some among us remember so vividly fifty years ago. But when we ascend to yonder hill and, passing the portals of the historic “blue gate,” advance to the college *campus*, no change in the group of buildings that we discover can alter the identity of that wider outlook, so rare and beautiful in the charm of its expanse, and in the picturesqueness and variety of its lovely landscape, which then salutes us. Nature in its steadfast and immutable characteristics still remains—the silver thread of the winding Mohawk, the break in the distant hills, where, long ago, the sun sank to rest, just as it sets to-day, the corn standing so thick in the valley

that, in the words of the Psalmist it seems to "laugh and sing"; all these are there, and as the thick-thronging memories that they awaken come crowding back upon us, once more we are young and blithe again, and the future lies at our feet.

I am not sure that it would be well for us if it did, or that if one who has come here to-day with his half century of memories could by some magic make himself young again, and take his place with those who will this morning go forth from their alma mater to face the conflicts of the world, he would find himself equal to his tasks or happy in his surroundings. For no sooner are we sensible, here or elsewhere, of the permanence of nature, than we are constrained to remember the inevitable and tremendous transformations of circumstances. This is a centennial anniversary, and our retrospect this morning carries us back not fifty merely, but one hundred years. A century ago! Do we realize what was the Republic of 1795, and how vastly it differed from the Republic of 1895? Less than a decade, then, had passed since our country had achieved its independence. Less than twenty years had then elapsed since these American seaboard States (there were then none others) were colonies of Great Britain. A sparsely-settled country, a people of narrow means and meager resources of every kind, a life that forbade leisure and equally forbade luxury, a long, hard struggle, in the vast majority of instances, just to survive the hardships and privations of a new country, communities almost wholly without roads, or cities, or libraries, or arts, or manufactures, or commerce,—social and domestic conditions often so primitive and elementary that, if we were to reproduce them to-day, they would seem all but unendurable to the softer manners of our more luxurious age,—these were the conditions from amid which the youth of 1795 turned their faces toward this home of learning, and sought for the equipment which it offered them.

And just because it was so, it would not have been strange if the culture which here was offered to them had taken on the characteristics which those more primitive times seemed so imperatively to demand. If, instead of the ordinary curriculum of a college, as we are wont to think of it, its classical and literary, as well as its mathematical and scientific training, the Union College of a century ago had set to work to teach its undergraduates how to plow and sow and reap; how to build fences and bridges and roads; how to make tools and use them; how to rear mills and run them; how to create traffic and promote it — how clever such a method would have seemed to the men of this day, however it may have appeared to its contemporaries. It is, as it seems to me, the glory of your alma mater, sons of Union College, that it did not! I do not know how it may appear to others, but there must surely be, to one who looks at it in its wider significance, something singularly noble in the spectacle of those few men who organized this college, and, in the midst of conditions as hard and incongruous as those which I have described, set it to teaching that “polite learning,” as it was then called, which so wisely included not alone the mechanic arts, the physical sciences, and those other branches of learning which are directly connected with the material conditions under which men earn their bread, but always, along with these, those higher branches of learning which unsealed the realm of letters which bridged the intervening centuries between the Republic of America and the Republic of Greece, and which gave to human life the charm and beauty of art and poetry and literature. They saw, those men of the elder times, with a fine and unerring perception, that life is always tending, just because of the inexorable and ever-recurring wants of the body, to become sordid and unaspiring and material, and therefore, over against the pressure of its lower needs they would fain

set the temple of a loftier ideal, and fill it with the images of the great and good of every age. It may never have occurred to you to consider the fact, but certainly it has in it a profound significance, that in an age when, far more than in our own, with its ampler resources and its larger leisure, other knowledge than the knowledge how to get bread out of the ground, or ore out of a mine, was not the primary want, such knowledge did not seem to the founders of this college a stupid impertinence. A friend sent me the other day a copy of the oration delivered by the Valedictorian of his class on the first commencement day of this college, just ninety-nine years ago. I wish the limits of this occasion permitted me to quote from its lofty and eloquent periods. From exordium to peroration they were distinguished by a felicity of phrase and an aptness of classical allusion that showed a study of great models and a style instinct with the best learning. And yet the men who graduated then, oftener than otherwise, took away such fine culture as they acquired here to scenes and tasks which were most unfriendly to it. Unless they could prize it for its own sake, it served them at best but poorly. But they did prize it for its own sake, even as for its own sake they had first of all come to seek it!

The contrast which salutes us to-day is at once curious and paradoxical. The century that has passed since this college was founded has produced undreamed-of changes in our whole social situation. One single illustration of this, which touches directly the conditions of college life, will answer as well as an hundred. A century ago the average annual expenditure of an undergraduate in college was, I apprehend, rather under than over two hundred and fifty dollars. To-day—at any rate in the greater colleges—it is, I apprehend, much nearer one thousand dollars; and there are large numbers of undergraduates whose annual expenditure is more than twice

as much as this. Now, when we have made all possible allowance for the difference between then and now in the purchasing power of money, the fact still remains that such an increase implies a vast increase in the wealth of the constituencies which are represented in our college. As to this, as a matter of fact, there can be no doubt; and it would seem as if such-a change ought to have brought with it a wider and more general esteem for those departments of learning which are the especial distinction of nations in a high state of civilization and prosperity, with vast resources and a constantly increasing cultivated class. But, as a matter of fact, the present tendency in colleges seems to be in quite an opposite direction. More and more is it coming to be accepted as an academic tradition, so to speak, that a man may take a degree as Bachelor of Arts without having acquired even an elementary knowledge of the two great languages which, more than any others, contain the choicest literary treasures of the world; and this change has come to pass, more largely than for any other reason, because such knowledge is claimed to be of very secondary value, if of any, in the practical business of our modern life.

I may not argue that question here, open though it most surely is to argument; but it suggests another with which such an anniversary as this is preëminently concerned. We have come to-day to a point in the history of this college when we may wisely pause and "look before and after." A hundred years of collegiate life—to what are they the witnesses,—of what are they the prophecy? There is a conception of such an institution as this, which is at once prevalent and popular, but which, as I conceive, falls far below its highest use and purpose. A college, we are told, is a place where men acquire certain branches of higher learning, and store their minds with certain phrases and *formulæ* which will be of use to them in the various businesses of life. I just as

in a school of pharmacy the pupil learns of certain substances, their properties, proportions, and relations in combination with each other, out of which come certain remedial agencies used in the science of therapeutics, so in a college words, signs, facts are to be stored away in the mind, and taken down from time to time from their shelves, as the occasion may require, for practical service. That this description of a widely prevalent conception of the office of a college is not a purely imaginary one is strikingly confirmed by a passage in Schopenhauer's essay "On Men of Learning," which some of you will doubtless recognize, "When," he says, "one sees the number and variety of institutions which exist for the purpose of education, and the vast throng of scholars and masters, one might fancy the human race to be very much concerned about *truth* and *wisdom*. But here, too, appearances are deceptive. . . . Students and learned persons of all sorts aim, as a rule, at acquiring information rather than *insight*. They pique themselves about knowing about everything,—stones, plants, battles, experiments, and all the books in existence. It never occurs to them that information is only a means of insight, and in itself of little or no value; that it is his way of *thinking* that makes a man a philosopher. When I hear of these portents of learning, and their imposing erudition, I sometimes say to myself, 'Ah, how little they must have had to think about to be able to read so much.' And when I actually find that it is reported of the elder Pliny that he was continually reading, or being read to, at table, on a journey, or in his bath, the question forces itself upon my mind whether the man was so very lacking in thought that he had to have others' thought incessantly instilled into him, as though he were a consumptive patient taking jellies to keep himself alive! And neither his undiscerning credulity nor his inexpressibly repulsive style, which seems like that of a

man taking notes and very economical of his paper, are of a kind to give me a high estimate of his power of independent thought.”¹

There may be two opinions about Schopenhauer's judgment concerning the style and the substance of Pliny, but there can be only one as to the eternal distinction between the two types of students and scholars of which Pliny was plainly one. That distinction which Frederick Maurice somewhere makes between *acquisition* and *illumination* lies at the foundation of all learning, and inevitably determines its character. There is a learning which is simply an accumulation of various and, it may easily be, curious, and recondite, and hardly-won information. It is of such learning that Schopenhauer elsewhere says “the wig” [the old, full-bottomed, curled and beribboned wig he means, such as judges and bishops wore a century ago], “is the appropriate symbol of the man of learning, pure and simple. It adorns the head with a copious quantity of false hair, in lack of one's own, just as erudition means endowing it with a great mass of alien thought.”² The figure is grotesque, perhaps, but the idea behind it is undisputably true. The scholar, in the highest sense of the term, is one to whom an accumulation of learning is not simply the storing of his reservoirs, but accumulation for the quickening of thought and for the large and beneficent activities of daily service. And the nature of that service, and the character of its influence, will be largely determined by the spirit in which the student acquires his learning, and the use which he aims to make of it.

Let us try and understand ourselves here, and that we may do so, let me try and state as clearly as I may the situation as it confronts us. There are between sixty and seventy millions of people in this land to-day, and

¹ “On Men of Learning,” p. 51.

² “The Art of Literature,” pages 49, 50.

of these I presume it would be quite safe to say that not five in five hundred are, or ever will be, college graduates. A much larger proportion of them will undoubtedly have had the rudiments of a common school education, and a very considerable proportion of these, owing to the pressure of daily wants, the disabling conditions of their surroundings and other kindred circumstances, will early have fallen out of the habit of reading any other than the most ephemeral and often mentally debilitating literature, and equally out of the habit of thinking *into* and *through* the grave social, political, and personal questions which challenge one almost daily. I know that I am saying something here which will be distasteful to many, and which, from others, will provoke impatient and contemptuous denial. It will be said, for instance, that the average of intelligence among the American people is higher than anywhere else in the world; that the clear vision of the less highly educated classes is continually demonstrating itself in its singularly unerring instinct for the right in great moral and political issues, and that to think or speak of the large and less cultivated majority as at all representing an ignorant European peasantry is at once a slander and a stupidity. I gladly believe it, but I believe, no less, that the influence of educated men upon men who are but partially educated has never been greater than to-day, and is destined to be greater still. And this is the case, let me add, just because our average American citizen who is not a college graduate, while often unequal to profound or acute original thinking, is nevertheless becoming more and more trained to recognize the characteristics and often the force of the processes of such reasoning, and to be increasingly influenced by them. Max Nordau says, in his striking work on "Degeneration," that to-day every German peasant who buys a penny paper puts himself thereby in touch with the in-

terests and sufferings and fears and aspirations, through its telegraphic columns, of the whole civilized world.¹ Yes, but who is to guide him so to interpret the larger significance of what he reads as to make of him a better citizen and a better man? It is here, as I conceive, ladies and gentlemen, that the office of the true scholar appears. You may exclaim against social and personal inequalities as you please. The time will never come when a man who has not merely learned certain chemical combinations so that he can manufacture a fertilizer, or certain mathematical combinations so that he can build a railroad, but has also learned what made a little peninsula in the Adriatic the mistress of the world, or how Roman law became the basis of the jurisprudence of Christendom, or how the fall of empires was foreshadowed in the "Republic" of Plato, or how the growth of a corrupt and privileged ecclesiasticism brought about the transformation of modern Europe; the time will never come, I say, when the man who has learned these things, not with a parrot-like learning, but in the length and breadth of their vast and enduring significance, will not be, in every highest sense, the master of him who has not. He may not be as rich, as adroit, as aggressive, as apparently successful. He may be overlooked and forgotten in the mad scramble for place or power, or in the vulgar contentions of a political convention. But sooner or later will come the moment when inferior men, helpless and groping in their ignorance, will be compelled to listen

¹The humblest village inhabitant has to-day a wider geographical horizon, more numerous and complex intellectual interests, than the Prime Minister of a petty or even of a second-rate State a century ago. If he do but read his paper, let it be the most innocent provincial rag, he takes part, certainly not by active interference and inference, but by a continuous and receptive curiosity, in the thousand events which take place in all parts of the globe, and he interests himself simultaneously in the issue of a bush-war in East Africa, a massacre in North China, a famine in Russia, a street-row in Spain, and an international exhibition in North America. "Degeneration." Max Nordau, p. 39.

to him, just as men of meaner mold were compelled once, and again and again, to listen to Lincoln,—graduate of no university, it is true, but, from the hour when, a long, ungainly lad, he lay before the fire in his father's cabin, reading by the light of a pine-knot, all the way on, a devourer of books, an insatiate learner and student, reader and thinker and seer as well.

And thus, I conceive, we are prepared to see the place which the college ought to fill in our social economy to-day, and the influence which those who are bred in it should exert. It should be the training-school not merely of learners, but of *thinkers*, and the men whom it graduates should be the leaders not merely in successful enterprise and in purely technical ability, but in those sounder ideas of civic and social and moral order, of which the greatest nations have yet so much to learn. I do not forget the fine disdain which exists among us in certain quarters toward the "scholar in politics," nor the impatience of its criticisms,—of which disdain, unless I am mistaken, you have, here, had quite unstinted expression on occasions similar to this. But the scholar, happily for the betterment of the state, however little the ring-masters and office-holders happen to like it, persists in obtruding himself into politics, as into all other burning questions, and turns the eye of his pitiless lantern of truth upon partizan leaders, and placemen with equal and searching impartiality. Have you ever thought what would become of us if he did not? Have you ever dared to sit down and imagine what ignorance and cupidity, mated to an unscrupulous lust of power, would do with the Republic, if it were not for some clear voice of warning, which, from time to time, lifts its penetrating note, names the insolent defier of the eternal equities, paints the infamy of his conduct, and pursues him with relentless denunciation? We have had our modern Elijah, lately, in the great metropolis, yonder, facing the

modern Ahab of Tammany Hall as he sneered, "Art thou he that troubleth Israel?" and answering, as of old, "I have not troubled Israel, but thou and thy father's house!" And we sleep easier in New York because of his brave and splendid crusade. Does anybody think that that crusade was a less effective one because Dr. Parkhurst was a college graduate? Nay, does not every intelligent man know that that clear and vigorous and acute mind,—yet to light, I hope, the "back fires" that will burn up all the rubbish of "bossism" throughout the commonwealth,—does not every one know that this fearless leader was just so much better equipped for his great task because of his wider reading of history and the finer training of all his mental powers?

Never, indeed, was there an age when the state demanded of its sons, in whatever relation they are to serve it, a larger culture or a riper learning. The dangers that assail us to-day are, after all, as a very limited reading will demonstrate, but the reappearance of old foes in a new guise. There is not a political, or social, or economic heresy of which you may not find the prophecy and the prototype in the pages of a nearer or remoter past. We break the molds in which society organizes itself, we dethrone the monarch and fling away his scepter, but the peril of officialism forever remains; and the insolent pride of office needs forever to be taught, sharply and humbly, it may be,—all the way from chief magistrate to policeman,—that our rulers and office-holders are the servants, not the masters, of the people. And the men who are to lead in these reforms,—the men whose right it is to lead, as dealing with a situation which has in it no novelty to them,—are the men who are ordained to be "men of leading," because they are first of all "men of light."

And this not only in the realm of civic and political problems, but also in that wider realm which includes

our whole social order, and touches all the complex relations that bind together a civilized society. Here again, as before, we find that a reconstruction of the form under which such a society exists does not free it from the perils which have threatened other and older nations and communities. We have no landed aristocracy, for instance, in America, but we have forms of associated wealth which have seemed to many people who are not at all alarmists quite as formidable and dangerous. How to harmonize these, and how, above all, to disseminate a sound social and political economy among people who are easily misled by a doctrine of socialism which, in correcting one set of evils, threatens to create others even more dangerous and destructive in their tendencies, — this, surely, must be the office of men who have read history widely and deeply, who have informed themselves as to the origin and beginnings of socialistic movements, all the way from Athenian communism, down through the story of the Hebrew theocracy, — the societies, as we should call them, of the *Essenes* and the *Therapeutæ*, — on through the monastic life of the middle ages, until, in the sixteenth century (1516), Sir Thomas More published his “Utopia,” and in our own century, Robert Owen, and Saint-Simon, and Lamennais gave to the world their more or less crude conception of an ideal state. To be ignorant of these things, of all that they stand for, and of the truths and fallacies so curiously intermingled, which they severally illustrate, is to be largely disqualified even for intelligently discussing, much more effectually attempting to solve, the problems which to-day increasingly challenge us. Here is the scholar’s true place, and here, brethren and fathers of Union College, will be some of the noblest opportunities of the men who go forth from yonder halls.

And this, most of all, because this college has always stood, and I pray God may ever continue to stand, as the

nursery, not alone of a sound learning, but also as the home of a truly philosophic and reflective temper,—a temper touched and ennobled by the highest of all sanctions,—the person and the message of Jesus Christ. The spirit of the greatest Teacher whom the world has ever known, a Teacher both human and divine, was early invoked here, and has been the dominant spell in the noblest minds and lives that the history of this college has known. It was called Union College, unless I have been misinformed, because, in a generation conspicuous for marked denominational differences, it was meant to stand for a larger and more comprehensive spirit. The leading institutions of learning in this land, a century ago, stood mainly for various partial aspects of Christian truth or ecclesiastical order, which it is no disrespect to them to describe as exclusive rather than inclusive. The men who were reared in them were mainly the sons of those who, from strong conviction or inherited belief, held somewhat stiffly not merely to a particular faith, but to a distinctive order. It was the especial distinction of Union College that it allied itself to no single fellowship, in these particulars, but had an equal welcome for pupils of whatever tradition. As little did it disparage strenuous conviction in these directions, or discourage its expression. What has lately, and slowly, come to be the prevalent usage of other institutions in this regard was, unless I am mistaken, the rule of this college from the beginning. Each youth was taught to respect the convictions in which he had been reared, and left free to believe and to worship in accordance with them. But, as recognizing that greater is the spirit than the form or symbol through which it finds expression, there presided from the beginning here a wide-minded and reverent faith, profoundly concerned rather for the fundamental verities, and constantly illustrating their transforming power.

Such words you will say, perhaps, are mere generalities, and it is easy to indulge in generalities. Bear with me then, for a few moments longer, if I attempt at once to interpret and justify them by some illustrative personal reminiscences. I am not, with a single exception, familiar enough with the earlier history of Union College to recall the men who were first conspicuous in determining its character and creating its just renown; nor may I venture to deal with its later annals in any purely judicial spirit. But taking these hundred years as a whole, there are, I venture to think, four names which, if not preëminent among those who have influenced the growth and determined what is most characteristic in the history and development of this college, are representative of those who have largely affected both, and who may be, at any rate, accepted as typical of what, for want of a better word, I may call the genius of the college,—I mean Eliphalet Nott, Alonzo Potter, Isaac W. Jackson, and Tayler Lewis. I am embarrassed, as you will readily anticipate, by personal ties connecting me with two of these names, but not thereby, I hope, wholly disqualified from estimating them with at least a moderate impartiality. Concerning the other two, I am happily free to speak without restraint or reserve.

One of them carries me back to childish days,—for, alas, I was never, myself, his pupil who bore it,—and has to do with impressions which are among the earliest that the mind can receive. There is no lad within the sound of my voice,—there is no man who is not so unfortunate as wholly to have forgotten the impressions of childhood, who will not tell you that they concerned, first of all, those things that strike the eye and the ear, and that awaken, on the one hand or the other, fear or affection. And so I apprehend that no youth who can remember him at all will ever be able to disassociate Professor Jackson from that impression of soldierly precision, and that aspect

and manner of almost military brevity and abruptness, which were the first characteristics in him that revealed themselves. They created at once their own atmosphere, and built up, inevitably, a fixed tradition which no less inevitably found familiar expression in a titular designation which will live in the memory of the men who were so fortunate as to be his pupils as long as they remember anything. But no less vivid in the memory of these pupils, I am persuaded, as in the memory of all who genuinely knew him, will be the recollection of those other qualities, so marked and so engaging, which pre-eminently determined his character. I remember to have heard it said once, in connection with Professor Jackson's devotion to all that was beautiful in trees, shrubs, plants, and flowers, that it seemed to be a very odd thing that a professor of mathematics should find his chief delight in the creation of a beautiful garden; but in fact it was this harmony of opposite tastes and characteristics which made him always so delightful a companion and so interesting a personality. But not this alone. His fine taste, his scientific knowledge, his rare energy, were all dominated by a singular elevation and nobility of temper which assured all men of his incorruptible integrity, and which made him a power for all that was best. Like the science which he loved so well and taught so ably, he was an *exact* man; and *rectitude*, a life ordered upon a *right line*, distinguished all that he was and did. In a thousand unconscious ways his pupils felt and recognized this, and so he stood here, during all his long and distinguished service as a professor in this college, for that which must forever be a part of the structural foundations of character, the right, and the eternal righteousness.

Another there was, cast in a different mold, and exercising by his pen, as well as by his voice and presence, an influence felt far beyond these immediate limits, and

felt increasingly to the end. In Professor Tayler Lewis were united in a rare degree the gifts of the thinker and the seer. His clear and luminous mind penetrated always to the heart of things, and a rare felicity of statement made him a teacher in the best sense of the word. All over this land, to-day, there are men who can look back and remember how, in more than one direction, his acute and vigorous intellect gave to their best powers their earliest and most distinctive impulse, and how the charm of his picturesque presence, and the beautiful transparency of his most engaging and lovable personality, made them in love with beauty, and goodness, and truth, wherever it might reveal itself.

Still another there was of whom I may scarcely venture to speak at all, and yet concerning whom you will as little expect me to keep silent. When in the year 1814, a Quaker lad, no older than the century, entered Union College, he little dreamed with how large a part of his life it was to be bound up, nor how large a debt he was to owe it. Later generations will declare whether or no he at all discharged that debt; but no one of his contemporaries will be reluctant, I imagine, to own that, whatever were the obligations of Alonzo Potter to Union College, he gave to it in return some of the best years and most helpful services of a rare and noble life. Gifted above most men of his day and calling, with a singularly wide range of vision and a very high and sacred sense of the teacher's calling, he touched few lives without lifting them to a loftier conception at once of the privileges and the responsibilities of educated men. A great teacher himself, he was a greater disciple of the truth, however revealed. Wherever it led he was ready to follow, and with sympathies as large and generous as were his intellectual endowments, the motto of Terence, "*Homo sum: humani nihil a me alienum puto*," was as true of all that he was and did as if it had been his own. He loved this

college with a tender and inextinguishable love, and much of its most enduring fame will be bound up with his name and services.

And he whose son, if not in the flesh yet most truly in the spirit, he was,—the man to whom more than any other in all its history this college is preëminently indebted,—do I need even to name him? There was a time when “Union College” and “Eliphalet Nott” were convertible terms. There will never come a time, when all that is best and greatest in its achievements will not be indissolubly bound up with his life and work. He could say of the college, in the highest sense of the words, what a Roman emperor could say of his capital,—that “he came and found it of wood, and left it of marble.” Step by step, *vestigia nulla retrorsum*, he lifted it out of its provincial obscurity, and gave to it a name and a fame throughout the land. A young man, and an old man eloquent, he was without the rashness of the one or the acerbity of the other. Of singular wisdom and penetration, he was adorned by a no less singular patience and gentleness. Of a humor so delightful and so unique that the traditions of it are as fresh to-day as they were a half-century ago, he was as incapable of a word that could wound, or malign, as he was of a thought that was base or mean. A teacher of almost unequaled charm in the classroom, he was a counselor of matchless and unerring wisdom for all sorts and conditions of men, outside it. The helper and defender of the friendless, the pioneer in every good and noble cause, however despised or forlorn, his heart was as young at fourscore as when he was himself a stripling; and love of his “boys,” as he forever called them, as tender and inextinguishable at the end as at the beginning. Who will undertake to count the lives he touched and kindled and ennobled, or to reckon the men, in every possible rank and calling of life, to whom his counsels and his maxims were guiding prin-

ciples, never to be forgotten! Great teacher, great leader, great administrator, but, greatest of all, true father of all his sons!

My friend and brother,¹ if I may venture so to call you, I congratulate you that yours is the rare privilege of following men like these. The man of rectitude, the man of vision, the man of large and comprehensive sympathies, and, presiding over them all, the man of paternal wisdom and of a child-like and Christ-like benignity—surely these are types which you and all of us may well be glad to remember to-day. They stand for that spirit and purpose which have most of all made this college a power for God and for good. May they never fade out of these scenes; and may they find in your administration new and nobler illustration! You come to your large tasks under happy auguries, and with a wide and generous sympathy on every hand to cheer you forward! May your work here be worthy of the eminent gifts which you have elsewhere revealed, and of the high and unselfish devotion which, hitherto, has adorned your use of them. The clouds are past, and a new era begins to dawn once more for your beloved alma mater. May it shine more and more into the perfect day!

Graduates and Undergraduates, Ladies and Gentlemen, I end, as I began, with other words than my own. Speaking for the last time amid these scenes, the orator of fifty years ago breathed out of a full heart this aspiration for Union College—it is the prayer of his children and of his children's children to-day:

“Honored parent, heretofore you have been the abode of religious toleration—may you be so still! Thus far you have been the nursery of free spirits, of a comprehensive and large-minded, but reverent philosophy—thus may it always be. Here has paternal kindness and forbearance ever tempered the exercise of authority, and

¹ Addressed to President Raymond.

a wakeful parental vigilance been applied to the forming of youthful character. Be it never otherwise! And, when the term of fifty years has again rolled away, and your children, and your children's children, even to the fifth and sixth generation, shall come back to celebrate your praise and write up your records, may it be found that this is then the home of brave and true men—of men braver, truer, and holier than we; that better and wiser spirits have risen to direct your counsels, and that a higher scholarship and a deeper sanctity are sending forth from these shrines rich blessings on the world.”¹

¹ “Semi-centennial discourse of Rev. Alonzo Potter, D. D.,” pp. 28, 29.

REGISTRATION.

REGISTRATION

OF

GRADUATES, GUESTS, AND OTHERS ATTENDING THE COMMEMORATION.

[The following names appear on the college register as those of persons present during the Centennial, except the names unnumbered, which are of persons whose presence at the Centennial is vouched for by Mr. R. C. Alexander, of the Class of 1880. The register entry has been exactly copied in each case, so that spelling of name, initials, residence, and occupation appear as given by the signer]:

UNION COLLEGE.

1897.

Reg. No.

446 O'Neill, J. A., Schenectady Med. Student.

1895.

512 Baker, C. Laurance, Comstocks Stock Breeder.

432 Burtis, Arthur, U. S. Navy

427 Harder, H. D., Castleton

425 Schermerhorn, N. I., Schenectady Accountant.

1894.

94 Auchampaugh, E. L., Delanson Medicine.

66 Beckwith, N., Stissing, N. Y. Student.

415 Braman, Ashley J., Schenectady, N. Y.... Journalist.

384 Cooke, H. L., Cooperstown,

119 Gilmour, Robt. F., Schenectady, N. Y.... Electrical Student.

437 Gregory, C. E., Coxsackie, N. Y. Civil Engineer.

345 Lansing, R. A., New Brunswick

439 Lawton, W. L., Albany, N. Y. Civil Engineer.

38 Lynes, G. Briggs, Middleburgh, N. Y.... Student.

450 Miller, Guy H., Herkimer, N. Y.

33 Smith, Chas. R., Tioga, Pa. Med. Student.

Reg. No.

- 34 Smith, George V., Tioga, Pa. Law Student.
 313 Veeder, James W., Schenectady, N. Y.
 395 Veeder, N. I., Schenectady Business.
 36 Van Beusekom, R., Jr., McKownville Med. Student.
 498 Van Schaick, John, Jr., Cobleskill, N. Y.

1893.

- 126 Cooper, Frank, Schenectady, N. Y.
 122 Clowe, C. W., New Brunswick, N. J. Theology.
 511 Condé, Edwin G., Schenectady Reporter.
 39 Cromer, Wm. F., Schenectady, N. Y. Sec. Y. M. C. A.
 444 Crane, Fred., Montclair, N. J. Student.
 476 Esselstyn, Henry H., Brooklyn
 48 Fairlee, Alvah, Schenectady Law Student.
 338 Field, C. W., Clyde
 461 Grupe, F. W., Schenectady, N. Y.
 153 Hoxie, Geo. H., Cambridge, N. Y. Teacher.
 11 Hughes, George T., New York. Journalist.
 121 Kline, H. S., Amsterdam Attorney.
 416 Lines, E. D., Jamestown Business.
 261 Merchant, H. D., Nassau, N. Y.
 78 Morey, John R., Schenectady Teacher.
 101 Perkins, Roger G., Schenectady, N. Y. Medicine.
 321 Pike, Emory Edward, Johnstown, N. Y. Insurance.
 192 Raymond, H. S., Waterloo, Iowa Business.
 314 Van Alstyne, H. A., Rochester, N. Y. Civil Engineer.
 449 Van Zandt, Burton, Schenectady

1892.

- 256 Coons, Edw. S., Ballston Spa.
 252 Conant, Howard, Waverley, N. Y.
 32 Dougall, Arthur, Berlin, Md., Minister.
 137 Furbeck, George H., Gloversville Physician.
 77 Mosher, Gouverneur F., Middletown, Conn. Divinity Student.
 3 Orr, Alex., Gloversville, N. Y. Glove Manufacturer.
 127 Sebring, Lewis Beck, Schenectady, N. Y. Civil Engineer.
 480 Trumbull, C. W., Cleveland, O. Teacher.
 93 Wemple, J. V., Schenectady Clergyman.

1891.

- 257 Briggs, Henry Ward, Wilmington, Del. Physician.
 394 Burr, John W., Gloversville, N. Y. Lawyer.
 412 Clements, Robt., Cuba, N. Y. Clergyman.
 40 Dewey, James E., Fort Plain, N. Y.

Reg. No.

- 176 Ferguson, James W., Amsterdam, N. Y. Lawyer.
 507 Fiske, Chas., Jr., Gloversville, N. Y. Civil Eng.
 247 Gibson, H. P., Schenectady, N. Y.
 245 Little, Beekman C., Rochester Civil Engineer.
 492 McDonald, W. A., Gloversville, N. Y. Lawyer.
 246 Walker, Thomas L., Schenectady

1890.

- 65 Bennett, John Ira, Jr., Chicago, Ill. Teacher.
 319 Carroll, Fred Linus, Johnstown, N. Y. Lawyer.
 208 Clute, George H., Albany, N. Y.
 487 Comstock, F. L., Ballston Spa. Architect.
 62 Fish, Norman D., Tonawanda. Lawyer.
 75 Knox, John C., Schenectady Minister.
 56 Mosher, H. T., Schenectady Instructor.
 74 Schwilk, Elisha T., New York City Medicine.
 320 Stewart, Geo. C., Amsterdam Lawyer.
 462 Wright, Arthur B., New York City Physician.

1889.

- 125 Cameron, Leroy L., St. Paul. Clergyman.
 244 Carroll, Edward T., Amsterdam, N. Y. Clergyman.
 506 Dorlon, Philip S., Troy, N. Y. Electrical Eng.
 493 Fairgrieve, G. W., Coxsackie; 84 and 89. Teacher.
 286 Flanigan, C. H., Albany, N. Y. Engineer.
 191 Hanson, J. H., Amsterdam Lawyer.
 207 Moore, Tom, Schenectady
 243 Nolan, Michael D., Troy, N. Y. Lawyer.
 322 Shaw, Charles F., Albany, N. Y. Merchant.
 84 Smith, Max M., M. D., New York City Physician.
 458 Snow, J. B., Tonawanda, N. Y. Civil Engineer.
 82 Simpson, J. L., Elbridge, N. Y. Teacher.
 283 Whalen, J. L., New York City Civil Engineer.

1888.

- 483 Baker, Geo. C., Comstocks Attorney.
 Cole, Philip H., Schenectady. Professor.
 343 Cumings, H. P., Schenectady Instructor.
 70 Davis, C. Schuyler, Duluth, Minn. Lawyer.
 181b Dillingham, A. J., Schenectady, N. Y. Lawyer.
 190 Kennedy, William L., Jr., New York N. Y. Stock Exchange.
 227 King, Louis M., Schenectady Lawyer.
 383 Ishkanian, Antranig T., New York City Physician.
 228 Lewis, Frank D., Amsterdam. Business.

Reg. No.

- 359 Little, S. W., Rochester, N. Y. Physician.
 422 McIntyre, Joseph W., Glenville Clergyman.
 206 Stevenson, M. D., Albany, N. Y. Physician.
 59 Winne, J. Edgar, Kingston, N. Y. Minister.

1887.

- 35 Bennett, Alden L., Waltham, Mass. Clergyman.
 372 Bridge, Chas. F., Albany Lawyer.
 266 Cameron, Edward M., Albany, N. Y. Merchant.
 103 Estcourt, Harry S., Schenectady Newspaper.
 107 Furbeck, Geo. W., Stuyvesant, N. Y. Clergyman.
 424 Gilmour, John T. B., Schenectady Pharmacist.
 509 Gulick, Nelson J., Bacon Hill, N. Y. Clergyman.
 327 Hawkes, Edward M. Z., Newark, N. J. M. D.
 76 Johnson, Irving P., S. Omaha, Neb. Priest.
 323 Kurth, Henry A., Schenectady, N. Y. Physician.
 209 McMillen, Harlow, Grand Rapids, N. D. Teacher.
 123 McMurray, Chas. B., Troy, N. Y.
 464 Miller, Edward Waite, Syracuse, N. Y. Clergyman.
 69 Pepper, A. H., Schenectady Professor.
 262 Radliff, Kelton C., Schenectady Manufacturer.
 55 Van Voast, John C., Schenectady Lawyer.
 61 Vroman, Dow, Tonawanda Lawyer.
 503 Wemple, Wm. B., Albany, N. Y.

1886.

- 159 Allen, T. Warren, N. Y. City Civil Engineer.
 317 Angle, E. C., Schenectady Lawyer.
 15 Dorwin, G. S., Ogdensburg, N. Y. Lawyer.
 401 Foote, Thos. H., New York City Engineer.
 375 Harris, E. S., Catskill School.
 67 Jackson, Allan H., New York City Lawyer.
 405 Little, J. L., Rochester C. Eng.
 495 Perkins, Ed. J., Amsterdam Lawyer.
 249 Randall, F. S., Le Roy Lawyer.
 443 Wemple, Wm. W., Schenectady Attorney.

1885.

- 229 Bailey, Frank, Brooklyn, T. G. & T. Co. Lawyer.
 136 Barhydt, George Weed, Westport, Conn. Clergyman.
 268 Bishop, A. B., Clyde, N. Y. Teacher.
 310 Bond, Frank, Kinderhook, N. Y.
 361 Coffin, Saml. B., Hudson, N. Y. Lawyer.
 223 Crane, F. E., Amsterdam, N. Y. Civil Eng.

Reg. No.

- 325 Delaney, Thomas J., Albany, N. Y. Engineer.
 420 Fowler, Everett, Kingston, N. Y. Lawyer.
 504 Foote, Wallace T., Jr., Port Henry, N. Y. Lawyer.
 326 Gibbes, R. Hamilton, Schenectady, N. Y. Druggist.
 237 Halsey, Albert L., Schenectady Law.
 429 Mills, Wm. C., Gloversville, N. Y. Lawyer.
 426 Schermerhorn, J. R., Schenectady
 131 Sweetland, Monroe M., Ithaca, N. Y. Lawyer.
 430 Veeder, John H., Schenectady School Commissioner.
 360 Wands, R. J., Fairmount, Md. Business.

1884.

- 362 Allison, Geo. F., N. Y. City Lawyer.
 238 Barney, Edgar S., 36 Stuyvesant St., N. Y. Principal.
 278 Beekman, Dow, Middleburgh Lawyer.
 287 Dailey, W. N. P., Albany Clergyman.
 493 Fairgrieve, Geo. Wm., Coxsackie, 84, 89. Teacher.
 141 Green, Jas. G., Rochester Lawyer.
 264 Heatley, John A., Schenectady Doctor.
 339 MacFarlane, A., Albany, N. Y. Physician.
 118 McEncroe, J. F., Schenectady, N. Y. Physician.
 348 Moore, William A., Potsdam, N. Y.
 373 Mynderse, H. V., Schenectady, N. Y. Physician.
 340 Naylor, Daniel Jr., Schenectady, N. Y. Lawyer.
 328 Philip, H. V. N., New York Lawyer.
 Stoller, James, Schenectady Professor.
 312 Van Auken, L., West Troy, N. Y. Clergyman.
 47 Young, Henry C., Hagaman, N. Y. M. D.

1883.

- Adams, John W Lawyer.
 251 Addison, Dan'l Delaney, Brookline, Mass. Clergyman.
 10 Benedict, R. A., Cranford, N. J. Lawyer.
 433 Burton, Frank, Gloversville Lawyer.
 16 Cantine, James, Busrah, Arabia Missionary.
 311 Dent, Richard W., Brooklyn, N. Y.
 46 Franklin, C. E., Albany, N. Y. Teacher.
 204 Harding, John R., Utica, N. Y. Clergyman.
 148 Hook, G. S., Schenectady Engineer.
 Evans, John Gary, Columbia, S. C. Governor.
 436 Lansing, J. B. W., Tenaflly, N. J. Physician and Surgeon.
 377 McClellan, F. W., Schenectady Business.
 466 McElwain, Daniel C., Cohoes Lawyer.

Reg. No.

- 336 Sloan, B. Cleveland, Schenectady, N. Y. . . . Insurance.
 448 Timmerman, C. F., Amsterdam Physician.

1882.

- Case, Lee W., Schenectady Manufacturer.
 482 Coffin, Lewis A., New York City Physician.
 110 Fairgrieve, J. R., Walton, N. Y. Teacher.
 Fay, Charles E. Clergyman.
 371 Gifford, Wm., Schenectady Engineer.
 22 Greene, E. W., New Salem, N. Y. Clergyman.
 380 Griswold, Sheldon Munroe, Hudson, N. Y. Clergyman.
 284 Hinds, Herbert C., Troy, N. Y. Clergyman.
 376 McFarren, J. A., Syracuse, N. Y. Att'y.
 102 Reed, W. Boardman, New York City . . . Civil Engineer.
 Van Voast, James A., Schenectady Lawyer.
 479 Watkins, S. H., Norwalk, Conn. Clergyman.
 71 Whitehorne, Bayard, Newark, N. J. Electricity.
 409 Whitmeyer, Edward C., Schenectady . . . Lawyer.
 52 Wright, A. S., Cleveland, O. Teacher.

1881.

- 379 Abbott, F. E., Chicago C. E.
 248 Anable, C. V., New York Lawyer.
 303 Cameron, F. W., Albany Lawyer.
 374 Glen, Horatio G., Schenectady, N. Y. . . . Lawyer.
 298 Henning, John J., Green Island, N. Y. . . Clergyman.
 382 Landreth, Wm. B., Cortland, N. Y. Engineer.
 435 Lansing, Edw. Ten Eyck, Little Falls. . . Civil Engineer.
 Lester, James W., Saratoga Lawyer.
 305 McClellan, Samuel Paris, Troy, N. Y. . . . Lawyer.
 Moore, Frank W. Manufacturer.
 Rankine, James L., New York City Business.
 221 Schlosser, Henry, Aurora, Cayuga Co., N. Y. Pastor Presby. Church.
 95 Still, Josiah, Masonville, N. Y. Clergyman.
 23 Vedder, A. M., Schenectady, N. Y. Lawyer.
 481 Vedder, L. T., Schenectady, N. Y. Physician.
 277 White, Wm. M., Amsterdam, N. Y. Physician.
 297 Wood, Robert A., Warsaw, N. Y. Editor.
 351 Wiswall, Irving W., Ballston Spa Lawyer.

1880.

- 155 Alexander, R. C., New York Lawyer.
 205 Anderson, Wilber E., Scranton, Pa. . . . Civil Engineer.
 216 Bishop, Chas. F., Brooklyn Lawyer.
 419 Craig, Joseph D., Albany, N. Y. Physician.

Reg. No.

- 213 Crane, F. P. S., Middletown, N. Y. Merchant.
 290 Ely, Frank S., New York City Manufacturer.
 Fitzgerald, John Leland, Schenectady . . . Engineer.
 135 Landon, R. J., City Lawyer.
 199 Muhlfelder, David, Albany, N. Y. Lawyer.
 Parry, John E., Glens Falls Banker.
 41 Ripton, B. H., Schenectady Professor.
 134 Rogers, F. T., Providence, R. I. Physician.
 234 Sadler, W. H., Scranton, Pa. Civil Engineer.
 440 Upson, Anson Judd, Glens Falls, N. Y. { Chancellor,
 Honorary
 graduate 1880.
 Van Santvoord, Talcott C., New York City . . . Banker.
 Vosburgh, Miles W., Albany Business.

1879.

- 346 Adams, Wm. P., Cohoes, N. Y.
 37 Goodrich, James A., Schenectady, N. Y. Lawyer.
 465 Grupe, John W. H., Schenectady Florist.
 344 Heatly, James, Green Island Teacher.
 250 Kingsley, H. W., St. Louis, Mo.
 129 Marks, Geo. E., New York City
 169 Reed, Newton L., Olean, N. Y. Clergyman.
 370 Sevenoak, F. L., New York City
 128 Sprague, David, Amherst, Mass. Clergyman.
 44 Van Dusen, Fred, Ogdensburg Principal.
 332 White, E. P., Amsterdam, N. Y. Lawyer.

1878.

- 330 Anable, Eliph. Nott, New York Lawyer.
 385 Cass, Lewis, Albany Lawyer.
 365 DeyErmand, Hugh H., Albany, N. Y. Manufacturer.
 418 Lansing, Egbert P., Stamford, Conn. Merchant.
 80 Maxon, W. D., Pittsburgh Clergyman.
 26 Sanders, Chas. P., Schenectady Lawyer.
 Smith, Everett, Schenectady Lawyer.
 203 Stolbrand, Vasa E., New Brighton Teacher.
 293 Thomas, John F., Stuyvesant, N. Y.
 31 Vanderveer, Lauren, Schenectady, N. Y. Clergyman.
 399 Van Santvoord, Seymour, Troy, N. Y.
 494 Vrooman, Wm. C., Schenectady, N. Y. Merchant.

1877.

- 402 Akin, Clarence E., Troy, N. Y.
 398 Bassett, Frederick J., Providence, R. I. Clergyman.

Reg. No.

- 282 Rost, Wm. F., Schenectady
 306 Rudd, Wm. P., Albany Lawyer.

1872.

- 459 Archibald, Andrew W., Hyde Park, Bost'n. Clergyman.
 241 Barry, J. C., Cortland, N. Y. Manufacturing.
 473 Crofts, Clarence L., Hudson Merchant.
 333 Hillis, W. J., Albany Lawyer.
 79 Kline, Wm. J., Amsterdam Publisher.
 451 Mills, Charles H., Albany, N. Y.
 96 Thornton, Howard, Newburgh, N. Y. Lawyer.

1871.

- 378 Corbin, E. A., Albany Teacher.
 240 Featherstonhaugh, Geo. W., Schenectady. Lawyer.
 196 Hoff, John Van R., U. S. A., (Gov'nor's Isl.) . Med. Department.
 279 Sprague, Philo W., Boston, Mass. Minister.
 230 Wilbur, H. S., Rochester, N. Y. Lawyer.
 356 Yates, C. O., Schenectady

1870.

- 513 Backus, Clarence W., Kansas City, Kan. . Clergyman.
 139 Genung, George F., Suffield, Conn. Clergyman.
 7 Genung, John F., Amherst, Mass. Professor.
 Lester, Charles C., Saratoga Sprs. Lawyer.
 219 Lockwood, Jas. B., White Plains Lawyer.
 111 Peake, Albert D., Walton, N. Y. Lawyer.
 500 Peake, Cyrus A., Yonkers, N. Y. Lawyer.
 218 Sherman, Joseph, New Baltimore Civil Engineer.
 334 Stiles, R. B., Lansingburgh, N. Y. Lawyer.
 132 Wortman, Denis, Saugerties (Hon.) Clergyman.

1869.

- 301 Clark, Kenneth, St. Paul, Minn. Banker.
 363 Washington, J. A., Schenectady

1868.

- 307 Hunter, W. S., Schenectady Manufacturer.
 342 Mott, John T., Oswego Banker.
 9 Scott, Walter, Suffield, Conn. Prin. Conn. Lit. Inst.
 318 Spraker, David, Canajoharie, N. Y. Lawyer.
 368 Warner, J. B. Y., Rochester, N. Y. Planter.

1867.

- 201 Coons, J. J., Deckertown, N. J. Civil Engineer.
 143 Doolittle, S. K., Stony Point, N. Y. Clergyman.

Reg. No.

414	Fiero, J. N., Albany	Lawyer.
407	Fish, R. B., Fultonville, N. Y.	Lawyer.
242	Hamlin, Teunis S., Washington.....	Clergyman.
355	Murray, Wm. H., Albany, N. Y.	Physician.
289	Olney, A. R., West Troy	Clergyman.
267	Planck, M. G., Schenectady, N. Y.	Physician.
413	Ronan, E. D., Albany	Lawyer.

1866.

149	Alexander, George, New York City	Clergyman.
486	Ashe, John E., Fonda, N. Y.	Lawyer.
499	Bates, Erskine S., New York City.....	Physician.
390	Bunn, T. Romeyn, Amsterdam, N. Y.	
116	Cady, M. M., Dubuque, Iowa	Lawyer.
457	Dean, J. J., New York City.....	
452	Loucks, William, Albany, N. Y.	
474	Miller, James C., Amsterdam	
475	Sanson, Thos. J., East Orange, N. J.	Lawyer.
45	Seymour, Dan'l, New York City	Lawyer.
88	Van Vranken, E. W., Brooklyn	Lawyer.
	Wemple, Edward, Fultonville	Manufacturer.

1865.

189	Albro, W. H., Middleburgh, N. Y.	Lawyer.
447	Allen, Elmer A., New York City	Lawyer.
27	Brooks, Clark, New York.....	Lawyer.
324	Cornell, Howard, Seneca Castle, N. Y.	Clergyman.
28	Hoag, F. J., Toledo, O.	
478	Lockwood, D. N., Buffalo, N. Y.	Lawyer.
60	Lyon, R. S., Chicago	Commissioner.
193	McLeod, Theodorus, New York City	Lawyer.
13	Meredith, J. L., Williamsport, Pa.	Lawyer.
58	Paige, Jno. Keyes, Schenectady, N. Y.	
30	Pelton, Frank, Des Moines, Iowa	Civil Engineer.
	Robinson, David C., Elmira	Lawyer.
263	Rockwell, Lewis H., Albany	Teacher.
86	Rossiter, S. B., New York City.....	Minister.
194	Rupert, John L., Sammons ville	Teacher.
	Staley, Cady, Cleveland, O.	President.
274	Sutton, George H., Springfield, Mass.	Insurance.
109	Van Zandt, H. C., Schenectady	Physician.
210	Waldron, Z. W., Jackson, Mich.	Physician.

Reg. No.	1864.
112	Anthony, Walter C., Newburgh, N. Y. . . . Lawyer.
113	Arthur, George, Springfield, O. Lawyer.
49	Burnham, T. W., Cleveland, O. Merchant.
212	Carr, Elias F., Trenton, N. J. Teacher.
217	Crumb, D. S., Bloomfield, Mo. Real Estate.
87	Curtiss, E., Sodus. Teacher.
352	Magoun, Edw. P., Hudson, N. Y. Lawyer.
	Paige, Edward Winslow, New York City. . .
43	Potter, William Appleton, New York City. Architect.
220	Sherman, Augustus, New Baltimore. Lawyer.
273	Steinführer, C. D. F., Astoria, L. I., N. Y. . Clergyman.
	Strong, Alonzo P., Schenectady. Lawyer.
8	Van Allen, C. E., Stephentown. Minister.
211	Wakeman, Samuel S., Ballston Spa, N. Y. . Merchant.
174	Ward, Henry, Closter, N. J. Clergyman.

1863.

167	Atwood, A. Watson, Philadelphia, Pa. . . . Lawyer.
497	Easton, Charles L., Chicago Lawyer.
165	Parker, Amasa J., Albany, N. Y. Lawyer.
	Potter, Henry C., New York (A. M.) Chan. '95, Clergyman.
166	Snow, Horatio N., Albany, N. Y. Banker.
202	Van Vranken, G. D., Hempstead. M. D.

1862.

291	Bothwell, J. L., Albany Teacher.
397	Brooks, Peter H., Wilkesbarre, Pa. Clergyman.
496	Burns, J. Irving, Yonkers Lawyer.
19	Howe, S. B., Schenectady Supt. Schools.
510	Joslin, J. T., Schenectady
145	Lewis, D. N., Averill Park Clergyman.
393	Shankland, W. H., Albany, N. Y.
21	Sherwood, John E., Albany. Teacher.
254	Slocum, Elliott T., Detroit, Mich.

1861.

358	Bailey, John M., Albany, N. Y. Lawyer.
331	Barnes, John A., Chicago, Ill. Insurance.
441	Coe, John S., Canandaigua, N. Y. Lawyer.
260	Earle, Charles M., N. Y. City Lawyer.

Reg. No.

369	Fox, Chas. J., Detroit, Mich.....	
410	Landon, Melville D., New York City	} Patriot.
411	Eli Perkins, New York City	
	Potter, Eliphalet Nott, Geneva	President.
108	Reagles, James, Schenectady, N. Y.....	Physician.
184	Reynolds, S. Edgar, Troy, N. Y.....	Lawyer.
469	Smith, Chas. Emory, Philadelphia	Editor.
484	Turner, Robert T., Elmira	Lawyer.
239	White, T. R., New York City	Teacher.
42	Wilcox, Maj. Timothy E., U. S. Army....	Surgeon.
456	Yost, Daniel, Fonda, N. Y.....	

1860.

255	Archbald, James, Scranton, Pa.	Engineer.
	Benedict, Samuel T., Schenectady	Lawyer.
258	Birch, J. P., Philadelphia, Pa.	Physician.
235	Cantine, John, Schenectady	Civil Engineer.
90	Conant, C. A., Lishas Kill	Clergyman.
99	Flint, Weston, Washington, D. C.....	
181a	Gilmour, Neil, Ballston Spa., N. Y.	Manager Aetna Life.
105	Hulett, E. M., Fort Scott, Kan.....	Lawyer.
64	Lyon, J. Alexander, Schenectady, N. Y. .	
200	Mansfield, S., Wappinger's Falls, N. Y....	Principal.
214	Miller, Warner, Herkimer	Farmer.
	McElroy, Wm. H., New York City	Journalist.
195	Patterson, Charles E., Troy, N. Y.....	Lawyer.
417	Rexford, W. M., N. Y.....	Contractor.
63	Sprague, Charles E., New York.....	Pres't Savings Bank.
215	Thayer, Samuel R., Minneapolis, Minn. .	
265	Voorhees, J. H., Amsterdam	
460	Wilcox, J. H., Otter Lake, N. Y.....	

1859.

442	Hodge, James M., Philadelphia, Pa.....	Secret'y and Treasurer.
117	Jackson, Daniel B., Minneapolis, Minn. .	Clergyman.
177	Peck, Chas. H., Albany, N. Y.....	Botanist.
315	Rexford, Benjamin F., Jr., Montclair, N. J.	Custom Service.
100	Robinson, James H., Delhi, N. Y.....	
428	Westlake, W. B., Dallas, Pa.	Clergyman.

1858.

161	Cooley, Le Roy C., Poughkeepsie, N. Y...	
162	Daniels, Anson J., Grand Rapids, Mich...	Lumberman.
17	Enders, J. H., Fort Hunter, N. Y.....	Synodical Sup't.

Reg. No.

- 233 Fisk, Richmond, Boston, Mass. Clergyman.
 14 Graham, J. B., Schenectady, N. Y.
 396 Hazleton, Geo. C., Washington, D. C. ... Lawyer.
 175 Johnson, Wm. M., Cohoes, N. Y. Clergyman.
 Mygatt, John T., New York Business.
 316 Norton, L. P., Bennington, Vt. Insurance.
 403 Tryon, J. R., Navy Dept., Wash., D. C. ... Surg. Gen'l. U. S. N.

1857.

- 51 DeRemer, J. A., Schenectady. Lawyer.
 182 Felter, M., Troy, N. Y. Physician.
 170 Horner, Geo. D., New Egypt, N. J. Teacher.
 157 Lewis, S. D., Amsterdam Physician.
 152 McChesney, J. B., Oakland, Cal. Teacher.
 347 Thorne, C. C., Windham, N. Y. Clergyman.
 154 Zabriskie, N. Lansing, Aurora, N. Y. ... Law.

1856.

- 329 Cheeseman, N. S., Scotia, N. Y. Physician.
 50 Hough, G. W., Evanston Astronomer.
 353 Robinson, W. J., Allegheny, Pa. Clergyman.

1855.

- 114 Clarke, A. P., Cazenovia, N. Y. C. Engineer.
 Landon, Judson S., Schenectady. (A. M.) Lawyer.

1854.

- 172 Burton, Reuben B., New York Physician.
 20 Furbeck, P. R., Gloversville, N. Y. Physician.
 434 Furbeck, P., West Copake. Clergyman.
 236 Marvin, Daniel, Troy, N. Y. Clergyman.
 349 Nott, Chas. D., New York
 160 Peterson, E. H., Montrose, N. Y. Lawyer.
 304 Rice, Edwin W., Philadelphia Editor.
 400 Westfall, D. M., Cambridge.
 364 Yates, A. A., Schenectady

1853.

- 54 Jackson, A. H., Ft. Logan, Colo. U. S. Army.
 197 Millard, Nelson, Rochester Clergyman.

1852.

- 354 Anderson, J., Cambridge, N. Y. Clergyman.
 83 Brownell, S. B., New York Counsellor at Law.
 259 Dunlap, Wm. B., Schenectady

Reg. No.

- 292 Hood, Robt., Livingston, N. Y. Civil Engineer.
 505 Hitchcock, O. B., Ithaca Minister.
 514 Linn, John D., St. Augustine, Fla. Clergyman.

1851.

- 183 Fry, Jacob, Reading, Pa. Clergyman.
 179 Graham, William, Dubuque, Iowa Lawyer.
 489 Gurley, L. E., Troy Manufacturer.
 171 Smith, Alfred B., Poughkeepsie, N. Y. Lawyer.
 164 Woodruff, Wm. H., Pine Bush, Orange, } Physician & Surgeon.
 Co., N. Y. }
 225 Wright, Frank D., Auburn, N. Y. Lawyer.

1850.

- 163 Darrow, D. J., Brookings, S. Dakota
 1 Day, S. Mills, Honeoye, N. Y. Clergyman.
 81 Thomson, Lemon, Thomson, N. Y. Lumber Merchant.

1849.

- 271 Brower, H. T. E., Fonda Farmer.
 341 Butterfield, Daniel, New York
 142 French, John R., Syracuse University Teacher.
 308 Green, Andrew H., Syracuse, N. Y. Lawyer.
 438 Merchant, Abel, Nassau, N. Y.
 104 Pearse, J. Lansing, Delmar, N. Y. Clergyman.
 188 Wells, Sam'l, Schuylerville Lawyer.

1848.

- 151 Bliss, Thos. E., Denver, Colo. Clergyman.
 285 Bronson, J. H., Amsterdam Retired.
 97 Dauchy, Geo. K., Chicago Manufacturer.
 408 Diefendorf, Menzo, New York Lawyer.
 140 King, Harvey J., Troy, N. Y. Lawyer.
 12 Stark, Joshua, Milwaukee, Wis. Lawyer.
 158 Waldron, C. A., Waterford Law.

1847.

- 445 McClellan, R. H., Galena, Ill. Varied.

1846.

- 187 Anable, Courtland W., New Brighton, S. I. Clergyman.
 133 Baldwin, R. J., Minneapolis, Minn.
 186 Carroll, John M., Johnstown Lawyer.
 18 Dunham, Isaac W., Schen'dy Teacher.

Reg. No.

- 24 Rankine, James, Geneva, N. Y. Clergyman.
 173 Silliman, H. B., Cohoes
 357 Swits, Jno. L., Schenectady

1845.

- 29 Bailey, Lansing, Geneva, N. Y. Clergyman.
 448 Bush, Stephen, Waterford, N. Y. Clergyman.
 275 Campbell, John L., New York. Physician.
 185 Earl, R., Herkimer Judge.
 272 Perry, Seely, Rockford, Ill. Merchant.
 6 Putnam, L. D., Grand Rapids, Mich. Doctor.
 89 Warring, C. B., Poughkeepsie Teacher.

1844.

- 508 Brown, Theo. S., Chatham, N. Y. Clergyman.
 515 Lamoroux, Wendell, Union College Professor.
 72 Moore, W. H. H., New York Lawyer.
 73 Phelps, Philip, Jr., North Blenheim, N. Y. Clergyman.
 146 Rice, Alexander H., Boston
 472 Wood, Wm. H., Chicago Lawyer.

1843.

- 366 Collier, C. P., Hudson, N. Y.
 386 Geer, A. C., Hoosick Falls Lawyer.
 91 Moore, Franklin, Washington, D. C. U. S. Service.
 4 Taylor, Geo. I., Newark, N. J. Clergyman.
 106 Taylor, J. W., Cleveland, Ohio.

1842.

- 53 Jackson, S. W., Schenectady Lawyer.
 92 Maxwell, J. L., New York. Clergyman.
 381 McHarg, Chas. K., Cooperstown, N. Y. Clergyman.

1841.

- 299 Cowles, Augustus W., Elmira, N. Y. Pres. Em. Elmira Col.
 198 Luce, Samuel D., Fayetteville Lawyer.
 350 Potter, Henry C., Saginaw, Mich. R. R'd.
 470 Potter, Jos., Whitehall Lawyer.

1840.

- Chadsey, Demetrius M., Schenectady. Lawyer.
 124 Clarke, George W., Ph. D., New York City. Teacher.
 222 Danforth, George F., Rochester, N. Y. Lawyer.
 156 Hodgman, T. M., Rochester Clergyman.

Reg. No.

1838.

- 300 McCall, A. J., Bath, N. Y.
 471 Walworth, Clarence A., Albany, N. Y. ... Clergyman.

1837.

- 309 House, Sam'l R., Waterford, N. Y. Clergyman.
 150 Williams, Stephen K., Newark, N. Y. ... Lawyer.

1836.

- 404 Haskins, Sam'l M., Brooklyn Clergyman.
 391 Seward, Alex., Utica, N. Y.

1835.

- Foster, John, Schenectady Professor Emer.
 406 Reed, Villeroy D., Philadelphia, Pa. Clergyman.
 144 Van Santvoord, C., Kingston Clergyman.

1834.

- 389 Featherstonhaugh, J. D., Duaneburg

1832.

- 180 Kanouse, John L., Boonton, New Jersey .Farmer.

1831.

- 178 Dana, J. Jay, Housatonic, Mass. Clergyman.



OTHER COLLEGES.

AMHERST.

- 85 Dewey, Melvil, Albany Sec. Regents, 1874.
 132 Wortman, Denis, Saugerties, N. Y. Clergyman, 1857.

CHICAGO.

- 224 Lipes, Henry H., Central Bridge Minister.
 431 Neely, F. Tennyson Chicago, Ill.

HAMILTON.

- 501 Groves, Leslie R., Albany, N. Y. Minister, 1881.

LAWRENCE.

- 421 Albro, Addis, Bridgeport, Conn. Clergyman, 1880.

REGISTRATION.

517

Reg. No.

ROCHESTER.

- 5 Fowler, Geo. M., Rochester, N. Y.....Teacher, 1878.

RUTGERS.

- 468 Ditmars, C. P., NiskayunaClergyman, 1876.
281 Searle, J. P., New Brunswick, N. J.....Minister, 1875.

TRINITY.

- 115 Olmstead, James F., Schenectady, N. Y...Clergyman.

WABASH.

- 467 Johnson, E. P., AlbanyClergyman, 1871.

WILLIAMS.

- 68 Sewall, A. C., SchenectadyClergyman, 1867.

YALE.

- 288 Sawin, T. P., Troy, N. Y.....Clergyman, 1864.
226 Wright, Henry P., New Haven, Conn.....Teacher, 1868.



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